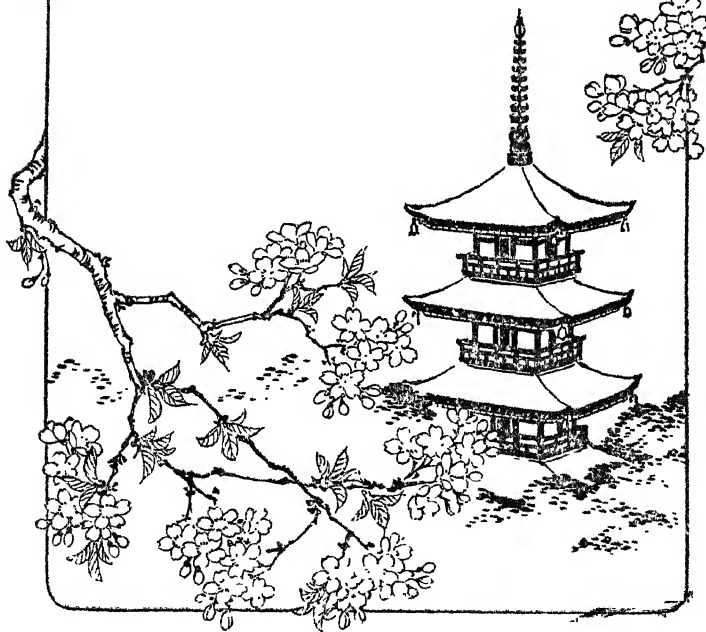


Japan in Advance

by

Kenkokukinenjigiyo-kyokai



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FOREWORD

This book is published mainly for the purpose of making foreigners understand Japan in its true phase with particular reference to its culture, industry and sightseeing.

This society, the Kenkokukinenjigiyo-Kyokai (Empire Founding Commemorative Enterprise Society) was organized with the object of enhancing the spirit embodied in the founding of the Japanese Empire and of doing something that is worth while to be commemorated by generation after generation. This is a private organization, pure and simple. It happens that the Grand International Exposition will be promoted in Tokyo in 1940 to commemorate the 2600th anniversary of the accession of the first Emperor, Jimmu, to the Throne. A nation-wide celebration will mark this great event in that year. A great many plans of diversified natures are advance by various bodies to make the event as significant as possible. It behooves this society to commemorate it in the shape of the publication of this book, JAPAN IN ADVANCE, written in English. The work done by the society is generally believed to deserve commendation, because of the manner in which it is undertaken is not intended for money making proposition, but for introducing to the foreigners at large what is Japan and how Japan is making a wonderful progress in the world. The society made its mind to publish this book of worthy cause, independently of any subsidy from the Government or

public sources, but on its own free position not restricted by any outsider. Preparations for the work were started in the autumn of 1934, when the Editor wrote down his first line of this voluminous book. Since then he with the help of his assistants has compiled valuable data on matters Japanese and finished his whole work.

This society is organized by prominent men who are included into the members of its board. Count Yoshimitsu Yanagiwara, member of the House of Peers, is its Chairman and Lieutenant-General Ryoza Watanabe is Vice-Chairman. Among the members of its advisory council are Count Keigo Kiyoura, former Premier, Mr. Hidejiro Nagata, former Mayor of Tokyo and now member of the House of Peers, Mr. Tsurukichi Maruyama, former superintendent of the Metropolitan Police Board and now member of the House of Peers, and Mr. Torataro Ushizuka, the present Mayor of Tokyo. Mr. Chusei Yamada, former adviser to the Tokyo City Office, is the society's director-general.

February 25th, 1936

The KENKOKUKINENJIGIYO-KYOKAI

The Publishers

INTRODUCTION

Time works wonders. During the last half century Japan has undergone a marvellous change. In that space of time she saw a new civilization born and a wonderful growth in her national life. Casting off a shell of 3,000 years, Japan has pushed herself into the course of human progress. It was a super-rapid development. Japan today, however, is not worn out, but promises to be ever young. For the promotion of human culture, she is ever trying to render her services ungrudgingly. We, the Japanese, are ever thankful that the advanced countries of Europe and America opened the way for Japan to freely absorb Western civilization thereby motivating her to elevate herself to the present state of culture. Of course, Japan was qualified to absorb it, because her special historical background and traditional spirit provided the fundamentals. Had Japan unfortunately not come in touch with European and American civilization, her status would have been substantially different from what it is today. For that contact, Japan rejoices. Her joy will be made more significant by two remarkable events scheduled to take place in 1940. That year will be the 2,600th anniversary of the founding of Japanese Empire. Taking this opportunity, Japan is preparing to hold a large-scale international exposition in Tokyo, the capital of the Empire, to commemorate the great event of the ancient day and to

avail herself of a chance to contribute to the advancement of world civilization and to promote her relations with friendly Powers. The other is the 12th International Olympiad to be held in Japan with enthusiastic support of the other nations in the same year. Japan is now absorbed in preparations for these signal events. I do not doubt that these important events will surely serve as great mediums of amicable harmonization of the civilization of the East and West. Japan was placed under insular seclusion in the extreme Orient for many centuries and had developed in an atmosphere of civilization unique in the world. To other peoples of the world Japan may be a country difficult to understand. To change our expression, it may be more difficult for the peoples of the other countries to understand Japan than for the Japanese to understand the rest of the world. However, the Japanese are a hospitable nation. They are ever ready to welcome foreign guests. No people are more amply endowed with a natural inclination to welcome strangers from alien lands. The hospitable hosts are now busying themselves with preparations to extend their cordial welcome to the visitors from foreign countries. This will be the best chance for visitors to see Japan undisguised. Visitors to these shores will find it is not difficult to understand Japan and the Japanese, but will have a satisfactory opportunity to see how things in the Island Empire of the Extreme Orient appeal to them. *JAPAN IN ADVANCE*, the name of this book in two volumes, will serve you as a compendium of things Japanese, although it may not be a perfect one in a sense. The book is written in a free style by a man among the people in an effort to make

the readers feel an interest in reading it over and over again and, moreover, in a manner to give them necessary knowledge on the cultural and industrial status and scenic and historic sides of Japan. I take this opportunity to say that this country has been known to the foreigners as "Japan," whereas the natives call their country "Nippon," not Japan, and that on this tradition the name of the country is mentioned in English as Japan in this book. In diplomatic usage also the English language "Japan" has been adopted for many years. To the natives of this country, however, the name "Japan" does not mean anything, as they have been calling it "Nippon" since the founding of the Empire. It is earnestly hoped in this connection that the foreigners may call this country "Nippon" instead of "Japan."

Torataro Ushizuka,

Mayor of Tokyo

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Japanese Culture

JAPANESE CULTURE

- a. Japan, A Dreamland
- b. Japan, A Melting Pot of the Eastern and Western Culture
- c. Traditional Japan and Young Japan

a. Japan, A Dreamland

To Marco Polo, that famous Venetian, the world is indebted perhaps accidentally rather than through any deliberate bid for fame for the first mention of Jipangu, or Japan, as "Land of the Sun-origin." The account of the land as possessing "endless gold" and "pearls in abundance" is hardly warranted by facts; but the Venetian is accurate enough in describing the Japanese as a people "civilized, well favored, and dependent on nobody." Marco Polo returned to Venice from his 26 years' sojourn in Cathay in 1295 and in later years he wrote a book on the Orient. Early in the Nineteenth Century Lafcadio Hearn introduced Japan to Westerners as a "country of poems and scenic beauty in the extreme of the eastern sea." Things have changed in Japan since. Political, social, cultural and many other phases have undergone a signal change. Construction is progressing everywhere. Japan is on her way to attain international prominence, to hold her place among the Powers of the world. Japan after two and a half centuries of seclusion during which only drop by drop was she receiving any knowledge of the Occident suddenly has found herself at the high table of international politics, compelled to rivalry with the rest in arms, in diplomacy,

in ocean commerce. Will she breast the present wave of adversity, adjusting her ancient loyalties to new conditions, training her long-tested chivalry to the service of democracy as nobly as it was trained to serve the cause of mediaeval feudalism? Will she solve without conflict with her neighbors her problem of overpopulation? Will she secure from the continent the raw material for the industrialism which is to keep her alive? Has the contemporary Japan left the dreamy state in which she was for many centuries? Is Japan today as dry as a country where no poems are composed? Times have changed in Japan and her civilization also has changed considerably, but there has been no change in the country's original foundations. The Japanese people, backed by a long history, can not forsake their tradition. We often hear foreigners say that Japan is a dreamland, a land of poetic atmosphere, a land of puzzles, and the like. Foreigners today, not to speak of Marco Polo or Hearn, seem to have a common viewpoint and feeling on Japan. We do not know definitely whether or not the country where we live is a land of dreamy vision, of puzzles and of poems. We are often led to think that we, the Japanese, are living with a strong impulse in the atmosphere of many years' tradition in a storm of international rivalry and cultural environment; but, when we calmly see Japan with the mind of cosmopolitans, the country looks to us as if it were a large dreamland and a wonderful land of puzzles.

Japan will celebrate the 2,600th Anniversary of the Founding of her Empire in 1940 A.D. Before the Empire's foundation was laid, this country went through a legendary period, the exact duration of which is unknown.

However, the country is believed to have gone through a period of 4,000 or 5,000 years since the birth of the Yamato Race in which the Japanese people are involved. It was not until about 70 years ago that Japan opened her doors to world intercourse after a long seclusion. The Meiji Restoration and the country's opening to the outside world were events of the greatest significance to Japan. These events marked the reconstruction of the Japanese culture. She quickly absorbed wisdom and science from Europe and America and boldly and cleverly blended them into her own. Japan thus laid the foundation of her present civilization. But Japan has her own history and tradition. She is a fervent adherent of Western civilization and, unlike some countries with a long history which tend to fall back, ever progressing. The dawn of civilization is ever upon Japan, hoarding dreams, visions and traditions. This is Japan in reality.

b. Japan, A Melting Pot of Eastern and Western Culture

Japan, which established a special society as an isolated country, has been making constant efforts to open a larger future for herself in international civilization. Japan is welding Oriental and Occidental civilization. Rudyard Kipling's famous lines, "The East is East, the West is West, and never the twain shall meet," cannot be applied to the rapid welding of civilizations of the two Hemispheres in Japan. In the eyes of foreigners, however, Japan still remains a country shrouded in dreams and puzzles. The outward appearance of Japan has changed indeed and its dreams and puzzles may have changed correspondingly. There are also many things that are in perfect

harmony with customs and science of outside countries, while their outward aspects have not yet changed at all. Take a Japanese nuptial ceremony for example. In most cases in urban districts, a groom puts on morning coat or frockcoat and has his hair trimmed in foreign style for the marriage ceremony, while a bride presents herself in a traditional garb of kimono, which to the average foreigner is difficult to distinguish from that worn by geisha, and with her hair dressed in "shimada," a typically old-fashioned Japanese style. The bride, in genuine Japanese dress, is in contrast to the groom, garbed in foreign style. An elaborate reception follows the marriage ceremony, also in foreign style. This is the present-day marriage ceremony of people in the intelligent classes. Japanese people see this atmosphere as truly Japanese and do not think it anything strange or absurd, as they have been accustomed to it for many years, but we wonder how foreigners may regard it. Marriage in Japan is marriage intermingling the old and new, the Orient and Occident. This is a single instance of how Japanese are quick in the matter of welding the East and the West. Many similar instances can be found in complicated phases of Japanese civilization. Take the appearance of Tokyo for another example. One will never fail to be struck by the peculiar sight of multi-colored and brilliantly-illuminated neon-signed bars, cafes, restaurants, dance halls and other buildings when he promenades through the Ginza. These "Westernized" Japanese houses stand side by side with geisha houses with paper lanterns of genuine Japanese taste at their entrances and with piquant "bombori" shades. Large Japanese cities are gradually becoming "internationalized"

from the viewpoint of city planning and appearance of buildings. Still, the Japanese never forget their tradition. Japanese edifices of genuine quality are seen here and there among imposing foreign-style buildings. In the future Japan will have cities of international appearance but in a taste peculiar to Japan. The same uniqueness is observed in the realm of art. Paintings and other artistic productions of various categories imported from abroad are well blended into harmony with the orthodox school of Japanese painting and other art products of their own. Traditional "No" drama and dancing, accompanied by genuine Japanese music of *samisen* and *koto* are mingling with foreign opera. These are enlivening Japan and are creating a new domain of dancing and music in this country. The present-day civilization of Japan features the mixture of ancient and modern, the East and West, but in this intermingling is embodied creation. The welding of the Orient and Occident is ideal in this part of the world. Japan is a meeting point of the influence of the West upon the East and that of the East upon the West.

"Men look to the East for the dawning
things, for the light of the rising sun,
But they look to the West, to the crimson
West, for the things which are done,
are done.....
So out of the East they have always come,
the cradle that saw the birth
Of all the heart-warm hopes of man,
and all the hopes of the earth.
And into the waiting West they go, with
the dream-child of the East,

To find the hopes that they hoped of old
are a hundredfold increased.
For here in the East men dream the
dreams of the things they hope to do,
And here in the West, the crimson
West, the dreams of the East come true."

—*Douglas Mallock*

c. Traditional Japan and Young Japan

Japan had a perfect civilization of her own a great many years before Commodore Perry entered Uruga Bay on July 7, 1853. It has been made abundantly clear by Japanese historians that during her seclusion Japan attained the height of civilization. Her well-controlled civilization has a history of 3,000 years. During the period of the Tokugawa Shoguns Japan was by no means either reactionary or even stationary. A very solid edifice had been created from the quarry opened by Nobunaga, with stones hewn by Hideyoshi, polished from the rough by the able statesmanship of Iyeyasu. The two and a half centuries of this rule were definitely constructive and definitely preparatory to the progress of the Meiji Era. The three cultural currents of the knightly classes of Yedo, the courtly classes of Kyoto, and the commercial classes of Osaka all contributed to the forward-looking attitude of the whole nation. Moreover, the long period of peace was conclusive evidence of the fact that Japan was not an aggressively militaristic empire. Yet we have already seen some signs that the impressive fabric created by the genius of the first Tokugawa was not quite secure against the inroads of time.

Rifts were appearing in more than one direction. To change our metaphor, the torch which had given light to illumine the whole nation, burned at last the torchbearer himself. Finally came the birth of New Japan. During the last 70 years Japan has undergone a marvellous change. In that space of time she saw a new civilization born and a wonderful growth in her national life. The Era of Meiji occupies an important place not only in the history of Japan, but also in that of the world, as one of the most remarkable periods in the course of human progress. Japan is after all Japan and nothing else after her transformation; her new civilization built up in this period is not a mere wholesale imitation or borrowing of that of Europe or America. However, there can be no doubt whatever that the wonderful yeast of Western culture has worked upon and permeated every fiber of Japanese society and leavened the dough both materially and spiritually. Japan is a melting-pot in which two different civilizations, Occidental and Oriental, are fused into one harmonious whole. Japan's original civilization was not built in a day, of course, but had a long historical background. It was a brilliant history for a country like Japan which remained in seclusion for many years. It was less brilliant than it is now, but in some respects it was superior to the present civilization. Yedo, for example, was as it were a large garden, far better than at present, from a purely Japanese artistic viewpoint. Yedo, the seat of the Tokugawa Shogunate, used to have a population of 1,500,000. It must have been one of the greatest metropolises of the world in those days, as it is now. The Japanese people do not continuously live in a poetic atmosphere, but there is an underlying trait

of poetic character in them. With this character as the foundation the Japanese people assimilated Western science. Finally, they have succeeded in building up an unique civilization of their own as is witnessed now. From time immemorial to the present, Japan has managed to mould its own civilization with dexterous hands and is trying to be ever young and spirited. Japan is an old country, but is ever fresh in her cultural life by dint of her constant efforts. As Rabindranath Tagore, the famous Indian poet said, Japan is "old and new at the same time" and ever holds the strength of old tradition on the one hand and elasticity of youthfulness on the other. It is this vim and push occasioned by elasticity of youthfulness that has caused Japan to build up international Japan, awakening from a long slumber of seclusion. The complicated international situation then prevailing led Japan to throw open her doors to world intercourse, but, in reality, Japan could not sleep any longer. This spirit of youthful Japan that broke the shell after 3,000 years is the same spirit that prompted its people to build new Japan and to have determined to build new Asia.

THE IMPERIAL FAMILY AND THE JAPANESE RACE

- a. The Imperial Court and Japanese Culture
- b. Origin of the Japanese Empire
- c. Imperial Rule of the Japanese People
- d. Japanese Conception of the Imperial Court

a. The Imperial Court and Japanese Culture

The Imperial Court and its relations with the Japanese nation constitute the foundation of the origin and development of the Japanese culture. The Japanese people take pride in referring to their Imperial Court when they talk of Japan. They do not cite the Imperial Court in vainglory or exaggeration, but they are always eager to make foreigners understand it. Foreigners who would study things Japanese in a serious way must be acquainted with the inseparable relations of her people with their Imperial Court, which have lasted since the beginning of the nation and will last forever, otherwise foreign students of Japan will not be able to see Japan and her people in a true light.

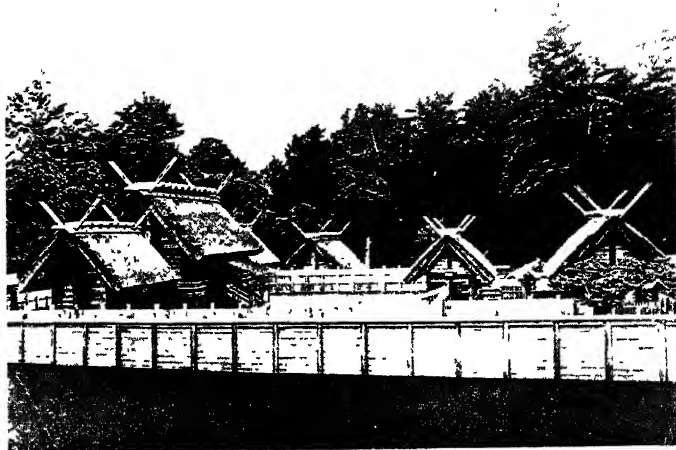
b. Origin of the Japanese Empire

As the origin of the Japanese Empire lies in mythology, so mythology was inceptive to its civilization. The Imperial Court of Japan and Japanese people originated in this atmosphere. Legend was the womb of the Japanese civilization. All that is known of the real beginnings of Japanese history sprang from the mist. Off the extreme

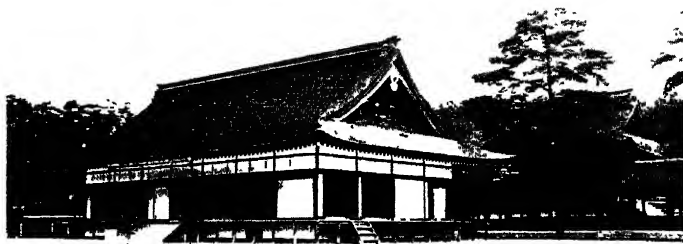
western shores of Europe there lay a group of islands which in the first century had scarcely been discovered by the spotlight of history. Similarly, off the eastern coast of Asia there lay an archipelago, strung out over many degrees of latitude, and forming a kind of bow between Kamchatka and the southeastern coast of China. The story of the two island groups shows some singular parallelisms. Yet, in the case of Britain, there is nothing to correspond with the bizarre and romantic myths which represent the islands of Japan as congealed drops which fell from the spear-point of the creator-god, Izanagi, when he plunged his weapon into the waters of the Pacific. The supposed welding of different tribal elements in the islands came with the accession of the first Emperor, Jimmu Tenno, at Kashiwabara in Yamato Province, on February 11, 660 B. C., the date accepted for the birthday of the Japanese Empire. The Japanese call the days before that great event a mythological or prehistoric era. Distinguished figures who played their parts in the mythology were "kami," divine beings. They were, however, divine beings and men at the same time. How long the mythological period of Japan lasted is not known chronologically. In the dim age of Divine Beings, the Sun Goddess Amaterasu-o-mikami, the most divine ancestral goddess of the Imperial Court, taught people how to grow rice, weaving, sericulture and many other agricultural pursuits. As Her name signifies, She was radiant with glory of the Sun and loved the people of Her islands with tender heart. She sent her grandson, Ninigi-no-mikoto, down to the Land of the Rising Sun and she commanded him, saying "This country, fruitful and abounding in rice, is the land over which Our

descendants shall rule. Go you, therefore, down and reign over it. Under you and your offspring it shall prosper as long the heavens and the earth endure." Therewith, She handed him the Three Sacred Treasures : the Jewel (Magatama), the Mirror of polished metal (Yata-no-Kagami) and the Sword (Kusanagi-no-Tsurugi). So Ninigi-no-mikoto descended from the sky to the peak of Mount Takachiho in Hyuga Province and began to rule over Japan ; and his great grandson, Jimmu, conquering all tribes, ascended the Throne as the first Emperor of Japan. The central conception of Japan's ancient history lies in the bestowal of the Three Sacred Treasures and Jimmu Tenno's ascension to the Throne in conformity with this is very significant. Such is the origin of the succession to the sovereign rights of Japan. The divine words of Amaterasu-o-mikami laid the foundational character of Japan. The Three Sacred Treasures of the Mirror, Jewel and Sword are respectively emblematical of Wisdom, Benevolence and Valor, which form the eternal basis of ethical virtues of the Japanese people. These Treasures are inseparable forever from the Imperial Court. The Imperial grandson, who was first sent down to Japan, made no declaration on the founding of the Empire, but his great grandson, Jimmu Tenno, when he ascended the Throne as the first Emperor of Japan in manifestation of the divine words of Amaterasu-o-mikami and in possession of the Sacred Treasures, proclaimed, "We hereby lay the foundation of the Empire in accordance with the Great Way of Heaven and Earth with the object of founding an ideal State of prosperity common to all humanity." From the Emperor Jimmu to the present Emperor, who is on the 124th Ruler of the

Japanese Empire, the Imperial line has continued unbroken. The divine words of Amaterasu-o-mikami, the spirit embodied in the Three Sacred Treasures and the proclamation of Jimmu Tenno became the national tradition of the Japanese people and built up a State "co-eval with Heaven and Earth." The conception that the ruling Emperor is the State and vice versa forms the unshakable foundation of the Constitution of Japan. These bespeak that the Japanese nation owes its beginnings to mythology. The ideals of the Emperor are those of Divine Beings and naturally the ideals of the State are also those of Divine Beings. The policy of Japan was fixed with the Jimmu proclamation and is as invariable as Heaven and Earth. At the heart of the Japanese nation and at the head of the Japanese State is the Emperor. Amaterasu-o-mikami is enshrined in Ise. The Grand Shrine of Ise consists of the Kodai Jingu, otherwise known as the Uji Inner Shrine, and the Toyouke Dai Jingu, otherwise known as the Yamada Outer Shrine. The former is dedicated to Amaterasu-o-mikami, and the latter to Great God of Toyouke. These Divine Beings were the ancestors of all the heavenly gods and earthly deities as well as the Imperial Court and the Japanese people. As long as the Japanese State and nation last, the Grand Shrine of Ise will form the center of worship of the entire Japanese nation. The spirit of the mythical age of Japan has lasted unchanged up to the present through the founding of the Empire. This spirit is the maternal body of the Japanese State and civilization. Ancestor worship is the religion and moral faith of the Japanese people from time immemorial. The structure and system of the Japanese Empire are much on the



The Grand Shrine of Ise Dedicated to the
Amaterasu-o-mikami



The Kashiwara Shrine Dedicated to the Jimmu Tenno,
the First Emperor of Japan

basis of family system, in which the Imperial Family stands at the head of the nation. The Imperial Family standing at the center of the whole nation in this family system worships Amaterasu-o-mikami and all other gods and deities and all Imperial ancestors from the Emperor Jimmu down on behalf of the nation. In other words, the nation worships the ancestors through the Imperial Family and the Imperial Family worships the ancestors as the head of the nation. The faith in the same ancestors of the Imperial Family and people is in strong evidence. Ancestor worship means the worship of gods. The gods of Japan involve a very extensive field including the gods of creation, hero-gods, natural gods and all other mythological gods, empresses, princes and princesses of the Blood, distinguished subjects, heroes and many others. The conception of demi-gods is a national trait of Japan. The idea in short is that all ancestors were more or less qualified to become gods. Our profound respect for the Imperial Family and the warm protection of the people by the Imperial Family all originate in this idea.

c. Imperial Rule of Japanese Race

The ethnological beginnings of the Japanese race are still only tradition. According to modern scientific research it seems almost certain that different races from the mainland of Asia, from some southern islands and the northwest, moved to the Japanese islands, where they found a milder climate and more fertile earth than in their homelands, and formed a mixed race which we call the Yamato Race; their blood becoming so well blended in the course of time that many think the Japanese people, their descendants, to be homogeneous.

Be that as it may, the Japanese people are one solid and splendid racial mass, standing above any ethnological theories. The unity of the Emperor and his subjects is manifested in them. The idea is that the Japanese people sprang from the Imperial ancestors and they are members of families descended from these ancestors. The Imperial Family ruled over the nation in a splendid way, remaining in the center of the whole nation like the ever-glorious Sun. The Japanese State is the family system State on the one hand and the god system State on the other. The family system is a clan system. Clansmen come from the same ancestors. A large number of clans come together and make the State. The head of the great clansmen who is the emperor is the head of the clansmen's groups, that is, the Japanese State. In this sense, the Emperor is the center of the State. By the god system State is meant a State over which the ruler, who is qualified to be a god, rules. The fountain of spiritual life as a State began to flow in Japan before the pre-Jimmu period and in later years the emperors were respected as man-gods. The emperors, ever qualified as gods, rule over their subjects. Therefore, Japan is regarded as a god family State. In this sense, the Emperor is the center of religion and is the center of politics in the family system and also of religion in the god system. Politics and religion come from, and come back, to the Emperor. This is the so-called unity of religion and politics. Herein lies the significance of Japan as the country of gods. The conception of gods has been a great tide running through the veins of the Japanese people. The Japanese people are not a conquered race. They have blood affinity as a whole.

The blending of the great benevolence of the Imperial Family and the respect for the Imperial Family by the people build up a great harmonious family in the shape of the Japanese State. One very distinguished characteristic of the relations between the Imperial Family and the people are that they are "the principal and subjects in relations, but the parents and children in love."

d. Japanese Conception of the Imperial Court

The great respect of the Japanese people for their Imperial Court is proverbial. The chief significance of this country is that the Emperor of Japan is one of a line unbroken for ages eternal and this fact makes the prestige of the Japanese State ever glorious. The great spirit that the Emperor is the State and the State is the Emperor is embodied in the Jimmu Proclamation, the Seventeen Articles of Prince Shotoku and the Chartered Constitution of the Emperor Meiji. This spirit forms a great power of the Japanese people and on this basis all the Emperors ruled over the people and the people developed their civilization. This fundamental conception held by the Japanese people of the Imperial Court is ever intensified and trained and is now established on a firm basis. The Japanese people are ever ready to sacrifice themselves for the Emperor. An ancient Japanese poem says, "If we go to sea, we are ever ready to consign ourselves to the watery grave and, if we go to the battlefield, we are also determined to die ourselves all for the sake of our Great Ruler." This is true of the conception held by the contemporary Japanese people of the Emperor. Out of this absolute devotion to the

Emperor came the Great Reform of Taikwa, the Revolution of Kemmu and the Meiji Restoration. Out of it came the Three Human Bombs during the Shanghai incident. For a time in recent years the thought of some people was slightly shaken, but the confusion was quickly placed under control by means of this fundamental spirit inherent in the Japanese people. Foreign people may regard mythology as mythology, but as far as Japanese myth and legend are concerned, the Japanese people think otherwise. They understand the Japanese mythology as representing lofty ideals and conception of the Japanese race embodied in it. The Emperor of Japan who sprang from mythology is man-god. All Japanese believe in this. The Emperor is a man and god at the same time in the fundamental conception of the Japanese race. Manifestation of great ideals of the Japanese people is in his person. The Japanese people are deeply imbued with this belief which will forever be unchanged. When a soldier or sailor is dying from wounds inflicted in battle, he cries "Banzai" for His Majesty the Emperor and, whenever Japanese come together in a meeting, all shout "Banzai" for the Emperor. These are never compelled by law, but are spontaneous expressions of their devotion to, and respect for, their August Ruler. It comes from their tradition. This conception is not formal, but is sincere. Swayed by this conception to respect the Emperor, the Japanese people are ever carrying forward their glorious history of the unbroken lineage of the Imperial rule. Why has Japanese history, in which the benign rule of the emperors is supreme, lasted for such a long time as 2,600 years? That Japan is an insular country, having no direct

contact with the mainland of Asia and that the country is ever influenced by its favorable natural environment partially account for this, but the greatest factor is the reverence for the Emperor in the minds of all Japanese. This feeling sweeps everything before it. In Japan a great hero can do nothing to get ruling power. The relations between the Imperial Court and the people are not those of conqueror and vanquished, but are firmly fixed by the Imperial rule standing on the basis of the Three Sacred Treasures embodying the ethical virtues of Wisdom, Benevolence and Valor and the immense respect for the Imperial Court by the people. These have caused Japan to have a sound and prosperous development of enduring nature.

THE SPIRIT OF THE JAPANESE RACE

- a. Sincerity Manifested in the International Spirit
- b. Respect for Gods and Ancestor-Worship
- c. Confucianism and Japan Spirit
- d. Buddhism and Japan Spirit
- e. Spirit of Bushido
- f. Military Arts and Japan Spirit
- g. Chivalrous Spirit
- h. Japanese Womanhood and Japan Spirit
- i. Japan Spirit As It Is Now

a. Sincerity Manifested in the International Spirit

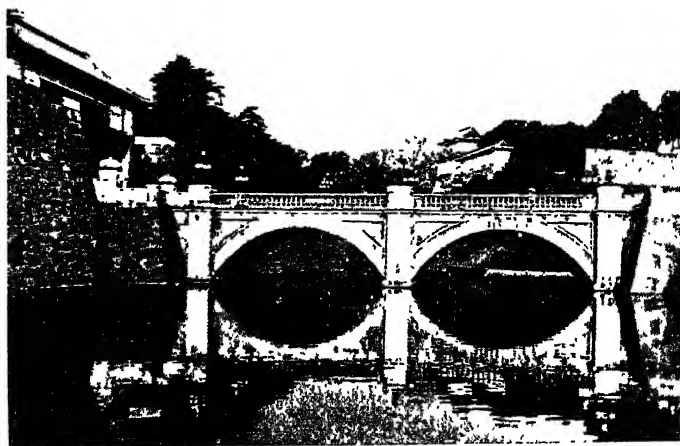
The Japan Spirit means the spirit inherent in, and traditional to the Japanese race. As every race has a spirit of its own, so the Japanese race has one. Like other nationals, the Japanese are endowed with an international sense common to the mankind. In this respect, the Japanese are in no way behind other races. They are destined to make themselves more and more conspicuous in the international arena and to contribute to the prosperity of the world in co-operation with other countries. They are naturally ordained to do so, as their traditional spirit dictates. Others may misunderstand the Japan Spirit as a spirit of exclusivism. This misconception is born of their vehement patriotism. The inner idea is to aspire for a peaceful life for all humanity. The essentials of the Japan Spirit are found in its oblivion of self-interest and sacrifice. This spirit is in line with Asia and the world on the basis of assimilation and recon-

ciliation. In such a way is the Japan Spirit manifested in the international spirit.

b. Respect for Gods and Ancestor-Worship

To be concrete, the Japan Spirit owes its origin to the spirit of Amaterasu-o-mikami, the great ancestral goddess of the Japanese race. Like the Sun shining over everything on earth, the spirit of the Sun-Goddess sheds benevolent light on all. That spirit reflects Great Nature. It is the Way of God and the Way of Man-God. This forms the artery of the Japan Spirit. From this sprang the respect for the ancestral Sun-Goddess, in other words, the traditional spirit of Japan to respect gods and worship ancestors. This respect of gods and ancestor-worship forms the corner stone of the Japan Spirit. The worship of the Sun-Goddess led the Japanese people to respect highly the Imperial Court, which owes its origin to the Sun-Goddess, and in turn to revere their own ancestors. This spirit takes the form of loyalty to the Imperial Court and of filial piety among families. The two virtues combine themselves inseparably into one harmonious whole. In other words, the mind of the Emperor to revere gods and worship ancestors is manifested in the Imperial rule of respecting the gods and loving the people and the people's mind to worship gods and ancestors is manifested in the form of loyalty and filial piety. The Emperor's benign rule and the people's devotion to the Emperor and parents congealed admirably into a traditional spirit which has lasted for 3,000 years. A custom of deifying those who had rendered distinguished services to the State developed. The Grand Shrine of Ise is the most honored of all the shrines in Japan.

In this country there are more than 110,000 large and small shrines, mostly dedicated to the memories of those who gave their efforts to the cause of the State and nation. These shrines are maintained at the expense of the Government, prefectural governments, villages and other bodies. Thus, the spirit of respect for gods and reverence for ancestors embodies the descendants' hopes for prosperity and takes the form of ancestor-worship by the descendants. To ancestors we owe our prosperity and to return our thanks to them we worship them to fulfil their hopes for prosperity. The spirit of respect for gods and ancestor-worship has created the present Japan and promises to make a greater Japan in the future. If foreigners study well this spirit of the traditional way of Japan, they will understand clearly what is the object of the activity of the Japanese race and the racial development since the Meiji Era. The national structure of Japan is centered on the Emperor who is deified and is of a line unbroken for ages eternal. In the Emperor of Japan is manifested the law of the Universe. In Him lies the center and whole of the national structure; in Him the whole nation of Japan finds a definite and sacred object of its central notion, through which the nation is connected with a great life of the Universe. The people of Japan ever appreciate that their ancestors sprang from those of the Emperor and this naturally prompts them to offer their services ungrudgingly to the cause of the Emperor and the State. In this central notion the Japanese people find an eternal creative power, the fountain source of elevation and development, of scientific and technical progress, the standard of how to come in touch with the prosperity of the Universe and



Nijubashi, Main Entrance to the Imperial Palace



A Ceaseless Stream of Worshippers at Meiji Shrine at dawn
on the New Year Day

the mind to take practices from other countries to blend them into harmony with their own civilization. The Japanese adaptability to the law of the Universe assures their permanent prosperity. All these are the essence of the national structure of Japan. There has been no country in the world other than Japan since the beginning of mankind founded on the basis of such a definite and sacred central notion. The Imperial Way forming the basis of Japan's national structure is likened to the Sun's virtues and is transcendent of all senses of confrontation.

c. Confucianism and the Japan Spirit

The Japanese Imperial Court and Japanese nation sprang from mythology and mythology-spirit. The fact reveals that Japan stands on the basis of history. Its national spirit remained invariable from the legendary age to the Empire's founding and from the Empire's founding to the present. It will endure for a long time to come. Simplicity, however, marked the Japan Spirit at the time of the Empire's founding although it then was placed on a firm basis. Japan's system of morality underwent a signal change when Confucianism was imported from China by way of Korea during the reign of the Emperor Ojin, 285 A. D., with its five important moral precepts; benevolence, righteousness, politeness, wisdom and sincerity. Its introduction into Japan brought epoch-making religious and philosophical ideas on the cause and effects of things. Confucianism and the traditional way of Japan were welded, but there was one great difference that could not and cannot be reconciled. China, like Japan, is an Oriental country, but its characteristic national structure is founded on revolution generation after generation. The

position of its Sovereign has always been exposed to uncertainty. There was nothing sacred in the position of the Sovereign in China. Any person who was able to display his greatness was entitled to the Throne in China. This is the fundamental difference between Confucianism and the Japan Spirit, which is based on the unbroken lineage of emperors. The Japan Spirit displayed its ability to assimilate Confucianism and foster the spirit of loyalty and filial piety. After the introduction of Confucianism Japan underwent two great political renovations, one the Reform of Taikwa in 646 A. D. and the other the Meiji Restoration in 1868. The old clan system gave way in the Taikwa Reform to the direct rule of the Emperor. The Meiji Restoration shattered the feudal warlord rule lasting 700 years, returning the rule to the Emperor. Over a period of 2,600 years the Imperial authority was sometimes delegated to the Empress or to the Prince Imperial only temporarily, it was ever scarcely entrusted to a subject under any circumstances whatsoever in the history of this country. The introduction of Chinese literature and Confucianism in Japan was one of the greatest events in the history of the Japanese culture. The contemporary Japanese language and literature are a mixture of the native language and Chinese literature. Chinese literature was regarded a synonym for learning in Japan for many centuries. It was supreme. Evils attendant on it accumulated and the situation was at its worst during the middle age of the Tokugawa Era about 150 years ago. Reaction took place late in the Tokugawa period, when Japan's traditional learning reasserted itself. The study of Japanese literature gained momentum and from this sprang again the spirit of loyalty to the Emperor,

which finally led to the Meiji Restoration. The spirit of loyalty has been strong in the Japanese people since time immemorial.

d. Buddhism and the Japan Spirit

Buddhism like Confucianism gave a great impetus to the thought of the Japanese people. The real beginnings of Japanese history, as distinguished from legend, coincide with the introduction of Buddhism 552 A. D. during the reign of the Emperor Kimmei. At the time it was introduced, the doctrine and philosophy embodied in it conflicted with the racial spirit of Japan, but with time it became more temporal than spiritual. It happily blended with the traditional spirit of Japan and was widely propagated among the people. It fitted Confucian conceptions in many respects and this added largely to its gospel appeal. The humanitarian spirit of Buddhism did not die, but in Japan Buddhism was harmonized with the spirit of reverence for gods and ancestor-worship. Through its long history, Buddhism split into many schools and sub-sects, owing to differences in the exposition of the doctrines and in the methods of propagation. Schools such as Tendai, founded by Dengyo Daishi, Shingon, founded by Kobo Daishi, Zen by Eisei, Nichiren by Rissho Daishi and others gradually developed. All these schools, however were influenced directly or indirectly by the inspiration of the spirit of loyalty to the Emperor and of national patriotism. Until the end of the Tokugawa Shogunate, Buddhist temples in all parts of Japan played a great part in national education. Buddhism in Japan is now divided into more than 50 sects. For many centuries until Christianity was introduced in this country,

Japan was a veritable Buddhist empire. Buddhism had a profound influence on the national thought of Japan.

e. Spirit of Bushido

Bushido, the way of knighthood, was the moral code of the Samurai during the feudal period before the Meiji Era. The samurai class ceased to exist a long time ago, but the spirit of Bushido, the moral Constitution of the Samurai, still survives. It is called the Yamato Damashii or the warrior spirit and as a new national morality it is destined to be intensified. Bushido owes its origin to the traditional spirit of loyalty and filial piety was in harmony with the spirit of benevolence and righteousness of Confucianism. To feudal warriors Bushido was a practical morality. Its creed embodies reverence for gods, respect for the Imperial Court, the worship of ancestors, public service and the sense of honor. In other words, Samurai were prepared to lay down their lives willingly for the sake of the Emperor and their lords. In Japanese history many such examples that "may wring tears from the devil" are mentioned. One of the most recent is the so-called Three Human Bombs at the battle of Miao-hangchen in a suburb of Shanghai during the Shanghai Incident of 1933. In the early Middle Ages—say, before the twelfth century—the soldiers of the Mikado's palace were said to *samurai*, that is, "to be on guard" there. But when feudalism came in, the word Samurai was taken to denote the entire warrior class. "Warriors," "the military class," "the gentry," are perhaps the best renderings of the word; for Old Japan required that all gentlemen be soldiers and all soldiers gentlemen. The training, the occupations, the code of honor, the whole



Picture of Great Nanko Taking Leave
of His Son

Great Nanko, Loyalist to the Emperor Godaigo, under Imperial instructions, wages the last war with his enemy and before that he meets his son, Masatsura, at Sakurai-eki, where he takes leave of his son, with a determination to die in defense of the Imperial cause. Nanko hands down a sword given by the Emperor to his son, ordering him to subjugate the enemy after his death.

He tells his son that the country may be controlled by his enemy after his death, but that, in spite of this, he encourages his son to fight to the last of his Kinsmen against the implacable enemy.

mental atmosphere of the Samurai exhibited a striking similarity to those of English nobility and gentry during the Middle Ages. With them obedience unquestioning and enthusiastic was yielded to feudal superiors, to monarchs ruling by right divine,—obedience even unto death. With them it was birth and breeding that counted, not money. The Samurai's word was his bond, and he was taught to be gentle as well as brave. Some features however distinguished Japanese chivalry from that of the West. The practise of suicide, harakiri, as part of the code of honor, at once occurs as a special feature. It is to be observed that in Japan the living reality of the earlier chivalry faded at last, under a centralized absolutism, into pageant and etiquette. The honor of Bushido is not limited to the inflexible spirit of the Samurai. The Samurai's life is directed by righteousness. He never breaks his word and never forget himself even in poverty. If he does something disgraceful to knighthood he is rejected. Here is a descriptive expression: "Bushido is like thoroughly tempered iron but emits a fragrance like ten thousand petaled cherry flowers." Bushido is not entirely warlike, but has grace, elegance and refinement. Bushido stands on loyalty, filial piety, humanity and justice. It conforms to the precepts of righteousness and love. "Warriors aid one another" has been said in Japan for many years. This reflects the Samurai's mutual sympathy. An episode will illustrate. During feudal times of warring barons, Kenshin Uesugi presented salt to the camp of his implacable enemy Shingen Takeda, learning that his foes were suffering from lack of it. Kenshin was a brave and sympathetic warrior and an incarnation of Bushido.

Propriety also marks Bushido. The Mongol invasion of Japan took place at the time Tokimune Hojo was in power at the Kamakura Shogunate. Japan's national existence hung in the balance when Kublai Khan sent his troops against Japan. Yet when Japanese soldiers engaged in battle with these Mongol invaders they first introduced themselves to the enemy, giving their names and provinces from whence they came, then started fighting. Japanese warriors despised cowardice, respected honor and shrank from disgrace. If disgraced, they committed suicide, or harakiri, to atone for it. They sought always to live for the public, not for their own interest, sacrificing themselves courageously for the public good. When they committed harakiri, they used to leave poems of leave-taking of their services to the public. Their life was pure, like the scattering of cherry flowers.

f. Military Arts and the Japan Spirit

The Three Sacred Treasures, the Jewel, Mirror and Sword, are absolutely necessary for accension to the Imperial Throne. The Sword is emblematical of courage. The Japanese sword symbolizes the spirit of the Samurai. The use of the sword is fencing, the most important military art of Japan. The military arts of Japan are diversified, including judo, lancing, halberd, archery, dirk, horsemanship, swimming and others. An accomplished Samurai had to be an expert in these arts, and took a modest pride in it. Warriors trained strenuously to become experts and great arts masters came one after another. Japan was a country of military arts in ancient days. Military schools were established and the military atmosphere was dominant. Fencing and judo are still

respected as highly as ever. In the army and navy the bayonet charge is an important part of the training. Throughout the country the military arts are at their height. These military arts are not for mere fighting practises, but are for defense and peace. The essentials of judo and other military arts are in the spiritual training. In Japan military culture is not the arts of war, but spirit and doctrine. Other Japanese arts such as "No" dancing, "Chanoyu," or tea ceremony, and others coincide with military arts in spirit and doctrine. The essence of the Zen sect of Buddhism also blends with the military arts. Culture and training that are traditionally Japanese are in harmony with one another in most cases. This is a peculiar feature of things Japanese. That the military arts are supported enthusiastically in Japan at present illustrates the fact that the fundamentals of these arts are spiritual.

g. Chivalrous Spirit

Bushido, the moral code of the Samurai, was transplanted among common people and became chivalry. Historically, chivalry asserted itself during the middle age of the Tokugawa Shogunate. Men of chivalrous spirit were produced from among comparatively lower classes of the mercenary and among gamblers. These men of chivalry had something to do with families of daimyos. Chivalrous spirit means to side with the weak and break the strong. It removed an aristocratic atmosphere from Bushido and turned Bushido into a commonplace code among Yedo people. The appearance of these chivalrous men also meant reaction to despotism of the Samurai class. They spread their influence rapidly among

people who supported them enthusiastically out of spite against samurai. These chivalrous men stood against violence that disregarded humanity and were willing to sacrifice themselves to the cause of justice. They were ever against the oppressors and ever on the side of the oppressed. Chivalry is based on humanity and justice as is Bushido, but these codes are somewhat different. The essential point of chivalry is love, courage and righteousness for anyone who deserves them. Self-sacrifice is another essential. When it is practised, it goes like thoroughly tempered steel destroying everything that stands in its way. Most of the leaders of these chivalrous men lost their lives in tragedy. One of the most famous leaders during the Tokugawa Era was Banzuin Chobei, who fought tyranny and oppression of direct retainers of the Shogun and lost his life to one of them. Other noted chivalrous men in those days were Kunisada Chuji, Omaeda Eigoro and Shimizu Jirocho, all of whom stood themselves firmly against tyrannical rule of local magistrates. They sacrificed themselves on the side of people. The history of their lives was full of bitter tears shed for the protection of the weak against the strong.

h. Japanese Womanhood and Japan Spirit

Japan is a country of Bushido and also a man's country, but the roles played by women cannot be ignored. They influenced the history of Japan with their virtuous actions. Calm submission to orders of husbands is a characteristic of Japanese women. The feminine spirit of Japanese women is also based on loyalty, filial piety, justice and humanity, but women usually lead a passive life. Japanese women are gener-

ally regarded as having no significant features of character, but this is a superficial viewpoint. Their aid rendered to their husbands and families forms a very valuable asset. They are not inferior to men in moral virtues. As men offer their services to the Emperor, the State and public, so women render their efforts ungrudgingly to their parents, husbands and families. These are their traditional virtues. Their submission, their services and other virtues are obscure and without much recompense but in Japanese history numerous instances and episodes are found that do justice to women. History abounds with tales of filial daughters and chaste wives who sacrificed themselves. The Tokugawa period forms the most important section of the history of Japanese literature. It produced many famous dramatists and novelists whose work was much influenced by the life of women, as is seen in dramas of Chikamatsu Monzaemon, often called the Shakespeare of Japan, and Kawatake Mokuami and novels of Ihara Saikaku and others. Love and duty characterize their stories. Foreigners may observe that there are few Japanese women who are very active, but this sort of observation comes from lack of their ability to see the true personality of Japanese women, modest but fervent. "Madame Butterfly" is a famous drama. In Japan there are a great many Madame Butterflies. Lafcadio Hearn was loathe to leave Japan, because its charms captivated him, and finally he died in Japan after being naturalized as a Japanese. He said Japan was a country full of poems and it was this that caused him to determine not to leave.

i. Japan Spirit As It Is Now

The trend of thought in Japan is going to be unified by the Japan Spirit. In Japan assimilation works wonders. The country imported all shades of thought from abroad. Marxism was absorbed and this together with a labor movement, profoundly influenced tendencies of thought of this country. But the traditional thought of Japan is one that has gone through the test of time. Marxism was supreme for a while among young men of the country, but after a great struggle with the traditional thought of Japan it has been completely defeated. The original thought of Japan has reasserted itself in reaction to many years' fight with Marxism. This nationalistic thought known as the Japan Spirit has now consolidated its foundation on a permanent basis, not to be shaken by outside influences. The State of Japan owes its beginnings to mythology. Marxism is based on the materialistic conception of history, while Japan thought stands for a spiritual conception of history in the most definite form. This spiritual conception has conquered the materialistic. The future of the Japan Thought will be a very interesting one. We do not necessarily take pride in the long history of Japan, but no history lasts long without good reason. That a country rises and develops on "spirit" is an invariable rule and this is not only the case with Japan, but is the foundation for the welfare and prosperity of all mankind.

WELDING OF JAPANESE AND FOREIGN CULTURE

- a. Japanese and Their Harmony With Foreign Culture
- b. Historical Retrospect of Cultural Harmony
- c. Japanese Characteristic of Assimilative Power
- d. Future of Japanese Culture

a. Japanese and Their Harmony With Foreign Culture

The spirit of the Japanese race has been explained in the foregoing chapter. Naturally, a question arises as to whether or not the Japanese are possessors of an unique spirit difficult to harmonize with the rest of the world. The answer is in the negative. It is true Japan is a peculiar country, but, nevertheless, no country in the world is so bold and quick in the point of assimilating things foreign. If one studies well the real culture of Japan, he will not fail to see how well the Japanese people are fitted to absorb foreign culture. For example, all the characters in the Japanese written language are Chinese with the sole exception of Kana syllables which are of Japanese invention. The mixture of Chinese characters and Japanese Kana syllables constitutes the Japanese language. This is an outstanding instance of the Japanese facility for assimilation. And again think of the Japanese mode of living, their garments, food and houses. People of the so-called intelligentsia class wear foreign-style clothes. Women wearing foreign dress have been increasing daily in recent years. The Japanese are leading a dual life,

part in their native kimono and part in foreign costume. Modern office buildings are exclusively foreign style but not their dwellings, although some Japanese build their houses partly in Japanese and partly in foreign style. Their food is varied. The main diet is of course in Japanese style, but they liberally partake of foreign and Chinese foods. Unlike foreigners, the Japanese are quite open-minded about eating any sort of food. This is but another instance of their adaptability. They absorb any aspect of foreign culture. On the other hand, however, the Japanese people are nervous and short-tempered and are easily excited, which is liable to lead to misunderstanding. This defect has often given rise to a question of whether the Japanese are qualified for co-operation with the rest of the world; but if foreigners see how Japanese civilization has developed up to the present, they will surely understand that the Japanese are not a race defying foreign ways. One thing that must be emphasized in this connection is that the foreigners' studies of Japan and the Japanese are not deep enough even as those of the Japanese are on things foreign. More study of Japan and the Japanese by foreigners is advisable, otherwise they will lag behind the progress of events. The Japanese race is the prop and mainstay of all Asiatic races numbering one billion. They have a civilization that will guide all other Asiatic nations and the study of Japan is the study of Asia.

b. Historical Retrospect of Cultural Harmony

Had Japan remained in utter seclusion up to the present, withholding contact with foreign culture, the

country would not be what it is today. Without reserve, Japan imported civilization from Korea, China and India in ancient days and from Europe and America in the modern period, blending new ways with its own.

The moral aspect of Japan was built on the basis of Confucianism imported in 285 A.D. Confucianism also laid down the foundation of the present national learning of Japan. Buddhism found its way into Japan during the sixth century (552 A.D.) through China and Korea. It lost its Indian characteristics when it was assimilated by Japanese.

Buddhist fine arts were simultaneously imported and harmonized. Buddhism won the faith of all classes of the people and developed and expanded among them by leaps and bounds. This was the golden age for Buddhist fine arts, existing specimens of which today are international treasures. The nation was prosperous and the people enjoyed a happy life such as they had not known before.

A great civilization embodying the arts of architecture, sculpture, painting, music and so forth thus was created during the Asuka and Nara periods (seventh to eighth centuries). It was art worthy of any others of the world before. The leading structures of the periods were the Horyu, known for the five-storied pagoda, and Tenno temples.

No doubt the creative Shotoku must have been woven into them, but it is nevertheless true that they were modeled after Kudara (Korean) architecture. The Tamamushi-zushi, a miniature temple, in the Horyu temple, is valuable not only as a model of ancient architecture but as an example of the structural art and craft of the

regime of the Empress-Regnant Suiko.

The honey-suckle design on the metal fittings of the miniature temple bears close resemblance to similar art motives of Greece. The sculptures of the Suiko period are not all from one source, some coming from China or Korea, while others are home creations, either from the hands of Chinese sculptors, or the combined efforts of Japanese and naturalized aliens. The fine art of the Suiko period has thus great depth and width, and at the same time affords invaluable reference for study. What is believed to be an ancient Japanese music dance was also created during this period. Wall painting of the gold pavilion in the compound of the Horyu temple, the famous mandala picture of the Toma temple and the picture of beautiful women under a tree treasured by the Shosoin, the Imperial production of the Asuka-Nara periods were among these.

Later, in the sixteenth century (1544 A.D.) the Portuguese arrived at Tanegashima island and introduced firearms to Japanese. This was followed by gradual importation of Western material civilization. These firearms revolutionized methods of war in Japan and accelerated the progress in the art of castle building.

Architectural technique also went through a great change. A pompous and gay style of architecture during the Azuchi-Momoyama Periods was likened to the Empire style of building in France. A complicated style of architecture of the Kwanei Period (late sixteenth century and early seventeenth), which was compared to the Rococo style, was also created. The famous sevenstoried castle-tower of Osaka and the gorgeous Gate of Yomei at the Nikko Mausoleum, which is the miracle of Oriental

Art technique, were built during these periods. Japan was placed under seclusion early in the seventeenth (1639 A.D.) and this cut all ties with foreign countries. Nagasaki was the only port open to foreign intercourse and the so-called Nagasaki Period began. Dutchmen were the medium of Japan's trade with outside countries. Natural science developed in Japan through their efforts and studies in medical and military science and navigation were made.

When the decree of seclusion was abolished early in the nineteenth century (1854 A.D.), Japan's intercourse with foreign countries was suddenly resumed. Material civilization poured into Japan and finally led to the Meiji Restoration. After that great event Japan imported Western civilization qualitatively and quantitatively and harmonized it quickly but well. This is why the Meiji Period is often criticized for imitation of foreign culture. During that period foreign culture penetrated into all social strata of this country. The educational system was reorganized and constitutional government was ushered in, resulting in the development of parliamentary politics. Freedom of religion was given to the people by the Constitution and Christianity spread. In Japan the history of world civilization has been recapitulated since the days of Meiji and Taisho. Japan has thus fully demonstrated its immense power of harmony with and assimilation of foreign culture.

c. Japanese Characteristic of Assimilative Power

The Japan Spirit has many characteristics. Foremost of all is its assimilative and absorbing power, because the

mother body of spirit has existed for time immemorial. The Japan Spirit shines like the Sun. It is the way of Nature. As the Sun is eternal and the existence of the Universe is absolute, so the fundamental spirit. Civilization, once imported, is absorbed and digested, as the history of 2,600 years reveals. Everything brought from outside is reshaped. Herein lies the characteristics of the Japan Spirit. Harmonization of foreign culture does not mean Japan's submission to foreign countries. However, Japan is grateful to the Western countries who led the country to its present status, but gratitude and submission are different things.

Japan will not deviate from its original viewpoint, no matter how much it assimilates foreign culture. The uniqueness of the Japan Spirit, in a nutshell, is in its facility for absorption and its constant readiness to co-operate with the rest of the world.

d. Future of Japanese Civilization

What will be the future of Japan? Japanese themselves think they are prepared to come into closer contact with the rest of the world, that Japan is destined to become more internationalistic. Internally, various currents of thought are in conflict, but the soundest of all is one that favors Japan's co-operation with the Powers. This would be one of the best ways to make Japan great in the comity of the world.

Economically, Japan must sell her products to foreign countries and at the same time buy their goods. Japan's economic position is becoming international. It would be absolutely impossible for Japan to sever its cultural, social, economic and other relations with foreign countries.

If the rest of the world should attempt to isolate Japan from the outside, it would be a great crime of the Powers, a violation of the principle of co-prosperity common to all humanity. If Japan is able to render her full efforts to the promotion of the world prosperity, this means a great honor to Japan. Japan's position has an important bearing upon all Asia, which with a population of one billion and a history of 5,000 years, is going through a transitory stage, preliminary to the construction of New Asia.

Asia has yet to establish perfect control and order. In the birth of New Asia Japan is destined to play an important role. Japan is ever in the van in the movement to build New Asia. All considered, Japan is destined for harmony with Asia leading it to co-operate with the rest of the world for co-existence and co-prosperity.

JAPANESE GOVERNMENT AND CULTURAL CONSTRUCTION

- | | |
|---------------------------------|---------------------|
| a. Japanese Politics | g. Social Education |
| b. Direct Rule of the Emperor | h. Religion |
| c. Central Government System | i. Social Work |
| d. Provincial Government System | j. Science |
| e. Overseas Administration | k. Social Order |
| f. Education | l. National Defense |

a. Japanese Politics

The political and cultural system of Modern Japan was established after the Meiji Restoration. That within only a brief period of about 70 years the present organizations of politics and culture have been perfected causes wonder and admiration among foreigners. But if one closely studies the history and tradition of Japan and her national structure, he will find that this quick absorption of Western culture and the international development of Japan are not the results of outward efforts or mere formal living for 70 years, but the product of a great spirit embodied in her history and the historical training of the nation. Of course, it has been since the Meiji Restoration that Japan became active internationally, but was her activity utterly insignificant before that? No. Japan is not a country born out of contact with Europe and America, but from the training of her traditional civilization for the past 3,000 years. Herein Japan finds her characteristics. This traditional training has enabled Japan to absorb all the civilization and culture

washing her shores from all sides and then to build up New Japan. Japan before the Meiji Era was a feudal land but her feudalism was not the same as that of Europe. It was feudalism under perfect control of the central Government. It might be called a centralized feudalism. More than 400 feudal daimyos in the country were given their fiefs by the central Government. These feudal lords were nothing but the prefectural Governors of the present day. The outward shape of Japan's political condition underwent a change at the time of the Meiji Restoration but this historical training and characteristics of the nation provided the background for the accomplishment of the great event.

The Japanese people like politics, because the foundation of the Japan Spirit is based on the ideas of loyalty and patriotism. It centers around the idea of offering oneself to public service, ignoring self-interest. These ideas develop into political or social movements. Civilization of Western countries accelerated the development of political ideas among Japanese. The Imperial Constitution was promulgated in the 22nd year of Meiji, 1889 A.D., but a vehement movement causing the Government to promise the opening of the Diet have been started about 1879 and this spread quickly to various parts of the country. By dint of untiring efforts for about 10 years, the people were able to attain their object. The Seiyukai, Minseito, and Kokumin Domei are the present political parties in Japan. Among the many startling transformations, that the past 70 years have witnessed in Japan, not the least wonderful is that in the political life of the country. The growing demand for the establishment of constitutional government and the opening of a national

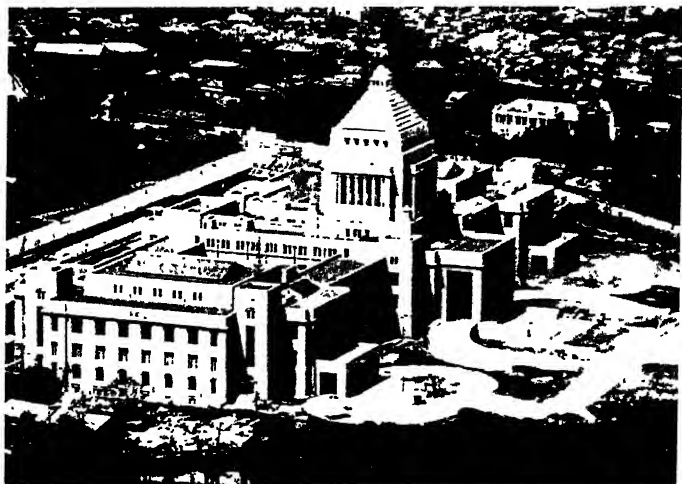
assembly composed of representatives elected by the people gradually rendered necessary the organization of political parties to make the movement effective. At the time political parties were formed in Japan they were feeble and badly organized, but they nevertheless laid the foundations for future development. Political parties had their ups and downs.

The present outlook is not rosy for them and they were compelled to reform their status by a new era created several years ago. As evils of political parties grew, cries were raised by some quarters for overthrow of such parties, but there will never come a day when political parties will perish in Japan. On the contrary, political parties are destined to act strongly on Japanese politics. The central politics of Japan center in the Diet and the provincial politics are based on co-ordination of district, prefectural, city, town and village assemblies. The national understanding and training for voting are being raised year after year.

b. Direct Rule of the Emperor

Japan is a country under direct rule of the Emperor. This is a matter not to be lost sight of in Japanese politics. The direct Imperial rule is the fundamental and unshakable spirit penetrating the Proclamation of the first Emperor Jimmu at the time of his Empire foundation, the Seventeen Articles of Prince Shotoku, which is regarded as laying the foundation of Japanese constitutional history, and the Imperial Constitution granted by the Emperor Meiji.

The Emperor of Japan is the State of Japan. According to the provisions of the Constitution regarding the



The New Imperial Diet Building seen from the air



Airplane View of the Tokyo Imperial University

Imperial prerogative, the Emperor is the head of the Empire, combining in himself all the rights of sovereignty. He is in supreme command of the Imperial Army and Navy and exercises this power with the help of special organs established to that end and independently of the advice of state ministers. He has power to confer all titles of nobility, rank, orders and other marks of honor. The Emperor uses these sovereign powers with the assistance of various organs. In exercising legislative power he acts with the consent of the Imperial Diet as a rule, although Imperial ordinances are often issued independent of the Diet (under Article 9 of the Constitution), and for the colonies the exercise of ordinance power is unlimited by the Constitution. In the administration of state affairs he is advised by the Ministers of State. In military command he is advised by the chiefs of the Army and Naval General Staffs, while in the exercise of judicial power, he is represented by the Courts of Law. The Emperor declares war, makes peace and concludes treaties. The Emperor convokes the Imperial Diet, opens, closes and prorogues it, and dissolves the House of Representatives. The Emperor determines the organization of the different branches of the administration, and salaries of all civil and military officers, and appoints and dismisses them. Article 3 of the Constitution provides "the Emperor is sacred and inviolable."

He cannot be removed from the Throne for any reason whatever; and he is not responsible for overstepping the limitations of law in the exercise of his sovereignty. All responsibility for the exercise of his sovereignty must be assumed by the Ministers of State and other organs. No court of law can try the Emperor

himself and he is not subject to any law. This is why the Emperor of Japan is a man-god represented in the traditional spirit of Japan.

However, Japan is not an absolute despotism, in spite of the almighty power of the Emperor. Japanese politics are based on the fact that the Emperor's mind is the people's mind. This is why the Meiji Restoration was carried out on the Imperial will that all important State affairs should be decided by public opinion. Japan respects public opinion. Even in feudal times a war was not waged unless opinions of subjects agreed. Japan is a country of Parliamentary politics but it is not an absolute rule that an Imperial order is given to the leader of a political party to organize a Cabinet, although a leader of the majority party has more chance to be given the Imperial order. The order to organize a Cabinet is given personally by the Emperor on the basis of his own decision. Strictly speaking, there is no absolute rule on the Imperial order for organizing a Cabinet. Political parties compete with one another for power, but, when an Imperial order is given to one party to organize a Cabinet, all others abide by the Imperial order unconditionally.

c. Central Government System

The form of the Japanese Government is that of a constitutional monarchy, represented by the mutual independence of the legislature, the executive and the judiciary. The Legislature is the Imperial Diet composed of the House of Peers and House of Representatives. According to Article 5 of the Constitution, the legislative power belongs to the Emperor and the Diet's function is only to

give (or presumably withhold) consent to legislation proposed by the Emperor. The House of Peers is composed of the Imperial Princes, Peers, Imperial nominees as lifelong members, high taxpayers with a term of service running for 7 years and members of the Imperial Academy. The House of Representatives has a right to overhaul the State budget in precedence to the House of Peers, but, when the House of Representatives is dissolved, the House of Peers merely has its session suspended. The House of Representatives is composed of members elected by the people by manhood suffrage. The present seats member 466 and their term of service is seven years. The Diet session lasts for three months, subject to prolongation according to circumstances. The Judiciary consists of Courts of Law and trials are held in the name of the Emperor. The Courts of Law are composed of the Supreme Court, Appellate Courts, District Courts and Local Courts. The Jury System has been used for several years for specific criminal trials. The Executive Body consists of 12 Ministries, namely, Foreign, Home, Finance, War, Navy, Justice, Education, Agriculture and Forestry, Commerce and Industry, Communications, Railway and Overseas. The Cabinet is the head of these executive organizations. The Imperial Household Department looks after all affairs concerning the Imperial family. The Privy Council is a consultative body to advise the Emperor on State questions of importance. All these organizations are located in Tokyo.

Expenditures for these offices are submitted to the Diet in State budget each year. The Board of Audit is provided for by Article 72 of the Constitution and is on an equal footing with the Ministers of State. Its function

is to audit accounts of the central government and other corporate bodies, public or private, receiving government subsidies or guarantees. At the time the Imperial Diet was opened in 1890 the State budget totaled only ¥86,910,000, but it increased to ¥2,142,520,000 for the 1935-36 fiscal year.

d. Provincial Government System

The units of provincial government are four; the prefecture, the city, the town, and the village. These form the foundation of provincial government. Japan Proper, except Hokkaido, is administratively divided into 3 urban prefectures and 43 prefectures which are administered by governors, whose salary is, however, paid by the central government, while prefectural administrative expenses are raised by prefectural taxes. The function of the governor is to be the highest local administrative organ of state, and, at the same time, the head of a prefecture as a unit of local self-government. He is directly controlled by the Ministers of State and takes charge of the general national administration within his prefecture. In a prefecture all administrative work is unified under the control of the governor who supervises it according to the order of the Premier and the Ministers of the central government. Thus, the scope of his functions is large and complicated. The appointment and dismissal of governors are made by the Home Minister. As a unit of local self-government, the prefecture stands between the state and municipalities. It has a prefectural assembly and a prefectural council as organs for decision, but the powers of these organs are much more restricted than those of the city assembly and

council, while the chief executive is the governor, officially appointed by the Central Government. The Prefectural Assembly is elected by universal manhood suffrage, and the number of members is fixed by law. The Prefectural Council is composed of 10 members elected by and from among the assemblymen. The Governor is ex-officio chairman of the council, which is in fact a standing committee of the assembly, although entrusted with certain functions of arbitration which are not specifically derived from the larger body. As regards the municipality (city, town, and village) there was some measure of local self-government in old Japan. The heads of villages were chosen from among the villagers and were asked to rule over them. For some time after the Meiji Restoration, their customs continued, although the official names of the villages were changed. Moreover, towns and villages were allowed to exercise the right of managing their own affairs with their own money as financial units. But it was with the formation of prefectural assemblies according to new laws issued in July, 1878, that the local self-government of Japan began to assume its modern form. The self-government system of cities, towns, and communes has been several times revised, the last revision being that of 1929. There were formerly several restrictions on citizenship in the local communities, but according to the laws now in force every man is entitled to it by virtue of the male universal suffrage principle. The requirements of citizenship are about the same as those for the right to vote in parliamentary elections. Every male inhabitant of and above 25 years of age who has resided for a minimum period of two years in the same municipality is a citizen of the same and has the

right to vote or to be elected and at the same time owes the duty of accepting any honorary post of service to which he may be elected. The organs of local self-government are the assemblies and the chiefs of the municipalities. The fixed minimum number of representatives in these assemblies is 30 in the cities and 12 in the towns and communes. The cities also have councils of ten members elected by and from among the assemblymen. The mayor of a city is a salaried official while the corresponding posts in a town or commune are honorary in principle. Mayors are elected by their respective assemblies for a term of four years. Their function and responsibilities are diverse, for they not only administer the affairs of the municipalities but also handle matters delegated to them by the central and prefectural governments and are entrusted with the supervision of some public bodies.

As servants of the central government they take charge of the census register and all the business related to it, the election of the members of the Lower House, several kinds of national investigation, public engineering, public hygiene, relief work, educational supervision and encouragement, and certain work under the Conscription Law. This work is done without consulting the local assemblies, but simply as entrusted by the respective national officials. In 1934 the number of cities with a population of more than 30,000 was 125, of towns 1,663 and that of villages 9,839. Through the length and breadth of the country the self-government system is enforced on a uniform basis. Tokyo with a population nearing 6,000,000 and a city with a small population of 50,000 or so are alike placed under the same self-govern-

ment system. Naturally an unnatural condition prevails over many cities. Tokyo requires a large budget involving more than ¥300,000,000, while a smaller city may have a budget of ¥500,000 or so, but they are placed under the same regulations of self-government. A movement has been in progress for more than 10 years for making special municipalities of the "Big Six" cities of Japan, that is, Tokyo, Osaka, Kyoto, Nagoya, Kobe and Yokohama.

There is agitation for introducing a super-city administration into Tokyo. The time will come when the system is enforced. Before the Meiji Era no such system existed, but the Japanese people were trained for self-government for a long time before that event. Japan had a centralized feudalism. During that time and before a special local self-government existed, as was mentioned before, and the people were trained for that. This is the reason why the modern system of local self-government has rapidly developed in Japan. The total annual budget involving the Hokkaido, three municipal prefectural units, rural prefectures, cities, towns and villages amounts to ¥1,754,641,000. The expenditures are expected to increase yearly with the development of provincial districts.

e. Overseas Administration

Japan's special administrative districts are Korea (Chosen), the Kwantung Leased Territory, Formosa (Taiwan), Saghalien (Karafuto), and the mandated South Sea Islands. These territories have their own historical background and, because of this, are placed under special administration, but destined to be controlled by the same administrative system as Japan sooner or later. Formosa and Korea will be the first to be similarly ruled. Since Japan

commenced her rule over these territories she has devoted her energy to their development and the results are success in every sense of the term. An enormous amount of money has been spent by Japan for exploitation of their natural resources, cultural promotion and popular welfare. Her strenuous efforts have born fruit in the brief period of 20 or 30 years and the present situation in these overseas territories is in striking contrast to conditions before they came under Japan's rule.

The Japanese Government pays about ¥20,000,000 for the cultural and industrial development of Korea each year. At the time of Korea's annexation to Japan, that country was at the height of its internal disorder and devastation. A great improvement has been made. For example, nearly all the mountains in Korea were treeless, when it was annexed to Japan. The forests existed only in name, owing to unscrupulous cutting. There was no system for safeguarding or protecting forests. Afforestation work was undertaken and encouraged by the Korean Government-General. Upon the establishment of the Japanese hegemony in Korea, the Government-General took on its shoulders the heavy task of developing the country in every possible way so as to promote the welfare of the Korean people to the utmost extent. It necessitated starting new enterprises and increased expenditures. Soon after the new regime was introduced Korean people began to receive modern education. In the whole peninsula there were less than 100 ordinary schools, but now they have increased to 2,216. Hygienic enterprises have been similarly developed. At one time a cholera epidemic in Korea claimed a toll of 370,000 lives, but no such terrible incidents take place today, be-

cause of thoroughly-equipped sanitary undertakings. Compulsory vaccination is enforced among the people. Social enterprises such as employment offices, protection of children, relief organizations and others are undertaken. Great efforts are being made for industrial development. Korea's total industrial production at the time of annexation was only ¥30,000,000, which has now reached ¥360,000,000, 12 times what it was.

Cultural development also has been remarkable and is not inferior to that of Japan. Formosa forms the westernmost part of the Japanese Empire. At the time of its occupation by Japan, its industrial production was valued at about ¥70,000,000, which has reached about ¥600,000,000, thanks to the guidance of Japanese. Its population at the time the Island came into Japan's possession was only 3,200,000 but it has increased to more than 5,000,000. Education was almost non-existent at the time of occupation, but at present the number of ordinary schools is 1,050, that of technical schools 43 and that of middle schools 23. In addition, there is the Imperial University in Taihoku, the capital of the Island. Since Japan's occupation of Formosa great efforts have been made by the authorities for subjugation and culture of aborigines and at the same time head-hunting is rapidly becoming extinct, and these savages are entering into the first stage of civilized life under the rule of the Japanese. But there is no denying the fact that their life is still very backward. The Kwantung Leased Territory is a small region of but 954 square kilometers but this narrow strip of territory forms the center of Japanese political, economic and social activities in Manchuria. The present population is 307,871, three times that in 1905

when the Japanese administration began. The foreign trade volume of this territory reaches about ¥800,000,-000 annually, showing a considerable development.

Karafuto is a long island situated in the extreme north of the Empire of Japan along the Maritime Province of Siberia. Japanese Karafuto is the southern half of Saghalien Island. Its main industries are forestry and fishing. When Karafuto came under Japanese rule in 1905, its lumber production amounted to only ¥20,000, but with the development of the pulp industry there the production amounted to ¥9,000,000 in 1933, and in the same year the fishery production amounted to ¥25,500,000. Its population at present is 287,932, almost 24 times that in 1905. Karafuto now constitutes a very important industrial center in the north. Japan, which has much experience in overseas administration in its colonies such as Korea, Formosa and Karafuto, has succeeded likewise in its cultural and industrial administration over its mandated South Sea Islands. The main industries of the islands are cane sugar cultivation, copra, phosphatic ores and others. Their total annual production is about ¥7,000,000. The population of these mandated islands is about 64,000. Educational, hygienic and similar enterprises have been well established now, contributing much to the promotion of the welfare and interests of the people of the islands.

f. Education

Japan is celebrated for her educational system. Education is universal throughout the country. There are few illiterates in Japan and the intellectual level of the people is raised year after year. Enrollment in schools of various grades is also gaining yearly.

There is virtually no hamlet in this country where no university graduate lives. Educational attainment and the passion for education has reached such a stage that at one time people believed Japan might be ruined by too much of it. Why has the thirst for education become so feverish in Japan?

The Japanese people have a traditional spirit of respect for knowledge. The fact is revealed in history. The prosperity of educational enterprises in Japan owes a great deal to an enlightened idea of the late Emperor Meiji. The illustrious Ruler awarded the famous Imperial Rescript on Education on October 30 in the 23rd year of Meiji (1890 A.D.). The great spirit embodied in the Imperial Rescript is one which the Japanese nation must respect and observe forever. It forms the foundation and motive power of education in Japan.

The authorized translation of the Imperial Rescript into English follows :

“Know ye, Our Subjects !

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue ; Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true, bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop your intellectual faculties and perfect your moral powers ; furthermore,

advance your public good and promote common interests ; always respect the Constitution and observe the laws ; should any emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of Our Imperial Throne, coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and subjects, infallible through all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue."

The 30th day of the 10th month
of the 23rd year of Meiji.

(Imperial Sign Manual)

(Imperial Seal)

The elementary schools form the foundation of education. They are controlled by public bodies, such as cities, towns and villages.

All school education in Japan is supervised by the State, being partly entrusted to local public bodies, so that they may look after the schools in different localities in such a way as to meet the local needs. There is virtually no village in Japan having no primary school. The elementary school education in Japan is compulsory. It forms one of the three chief obligations of the people, together with military service and tax payment. When a student is graduated from an elementary school, he is free to advance to higher schools or to take up other

pursuits. The number of elementary schools in Japan is 25,697 and that of school children 10,700,000. Middle schools are next. These, together with higher girls' schools, normal schools and technical schools, are controlled mostly by prefectural and city governments. The number of these schools in Japan is 5,209 and the students 1,029,184.

After graduation from middle schools, students can obtain higher education at special schools, higher schools and universities. Most of these higher educational institutions are under direct control of the Government. At present, higher schools number 32, special schools 111, and universities 47, with the respective number of students 18,160, 67,892 and 67,913. A large number of private schools exists. Private universities such as the Waseda, Keio, Meiji and others are among the outstanding ones. Not only in Japan Proper, but in Korea, Formosa and the Kwantung Leased Territory, universities are established. Other educational institutions are also established in these colonial territories. Education is also well administered in the mandated South Sea Islands. The Government efforts have been responsible for bringing education to its present development but, on the other hand, protests are heard against the Government's educational policy for attaching more importance to the Governmental institutions and less to private education.

High Governmental posts and other public positions are mostly occupied by men graduated from Government educational institutions. They are not necessarily better qualified, but the Government places them in a position to guide the nation. Even men of ability graduated from private schools are not given good public and Govern-

mental positions.

This tendency is all the more pronounced in Government circles, but this is no criterion of the quality of either Government school graduates or those of private schools. In various fields other than the Government service the parts played by men from private institutions have been very significant. Their influence on Japan's cultural life is spreading to journalism, publicity, literary circles and others, where they are contributing to cultural promotion. With these men in the van, the movement of Japanese culture is ever onward.

g. Social Education

For the diffusion and development of social education there has been created a Bureau of Social Education in the Ministry of Education, and a certain number of supervisors of Social Education is appointed in the Ministry, and directors of the same in the local governments. For the benefit of those adults who have had little or no chance to receive regular education, the Ministry has requested some of the schools under its direct control or under that of the local governments to start a series of lectures.

Most of the adults who attend these lectures are laborers or farmers. The spread of libraries in Japan has been considerable with the advancement of national and international life in recent years. In order to promote the national spirit, as well as to improve the mode of living, the Ministry has taken up the task of furthering cultural work by giving encouragement to the activities of public bodies and individuals connected with national education and social enlightenment. Special efforts are

being made to attain the object in view by establishing institutions and organs of various kinds, forming a cultural network throughout the country. A young men's training institute is designed to give mental and physical culture to young men with the object of maintaining and improving national standards. These institutions are found all over Japan, side by side with the business continuation schools, are showing good results.

With the object of giving mental and moral training to those young men and women who are no longer in the schools, the organization of young men's and young women's associations has been encouraged so that there is at present hardly any city, town, or village where they are not established. These associations work, on the whole, according to the principle of self-government, quite different from the training institutes, and along the lines which they choose in view of their own circumstances.

The boy scout movement, which is also an important item in the social education of the young, has made much progress since the organization of the Japan Federation of Boy Scouts in 1922.

Activities of the Ex-Servicemen's Associations, the Firemen's Groups and public bodies of a cultural nature are contributing more or less to social education. It is also mentioned in this connection that journalism and publishing circles are playing a great part in the promotion of social education. Regular educational pamphlets are published and distributed by those interested in journalism and publishing to those who have no time to go to school but have a mind to educate themselves. A movement to utilize radio and movies in education is

under way. Movies in Japan have emerged from the stage of mere amusement and began to assume an educational nature. Movies thus are utilized for social educational purposes, taking advantage of their public appeal.

Movie production in Japan emphasizes educational values. In Japan movies are given great support of the public and their products are classified into three categories; those treating education, old Japanese plays and contemporary Japanese plays.

Japanese need knowledge of international affairs and also seek to keep in touch with modern feeling on the one hand, and on the other, Japanese strongly need old and new atmosphere at the same time. Alive to the need, various movie production companies are in competition to produce better films. Movie halls are found almost everywhere in the country and always draw full houses. The Samurai class ceased to exist more than 70 years ago, but Bushido still survives. Pictures with Bushido themes are greatly welcomed.

h. Religion

Shintoism

Japan has had an indigenous cult known as Shintoism since its prehistoric age. This is a simple and primitive "religion" of Japan. The name Shinto signifies "the divine way." Shintoism and Shinto shrines are a national faith of Japan rather than a religion. The Japanese Government also does not treat Shinto as religion or a religious body. Shinto is a mixture of ancestor-worship and nature-worship without any explicit code of morals. It regards human beings as virtuous by nature; assumes that each man's conscience is his best guide; and while

believing in a continued existence beyond the grave, entertains no theory as to its pleasures or pains. Purity and simplicity being essential characteristics of the cult, its shrines are built of white wood, absolutely without decorative features of any kind, and fashioned as were the original huts of the first Japanese settlers. There are no graven images, a fact attributed by some critics to the ignorance of the glyptic art on the part of the original worshippers; but there is an emblem of the deity, which generally takes the form of a sword, or a mirror or a so-called jewel, these being the insignia handed down by the Sun Goddess to her grandson, the first ruler of Japan. In the middle of the 17th century a strong revival of the indigenous faith was effected by the efforts of a group of illustrious scholars and politicians. The principles thus revived became the basis of the Restoration of 1868; Shinto rituals were re-adopted, and Buddhism fell for a time into comparative disfavor, Shinto being regarded as the national "religion."

There are more than 110,000 Shinto shrines throughout the country, chief of which is the Grand Shrine of Ise, which is dedicated to the memory of the Sun Goddess. The Imperial Court pays the greatest reverence to this Shrine, as the Sun Goddess was its central ancestress. In the Great Shrine and appendant shrines more than 10 gods, who represent the Imperial ancestors or personify natural powers, are installed, besides the principal goddess. There are also many shrines dedicated to the memory of loyalists to the Imperial Court. The Minatogawa Shrine, Kobe, is consecrated to Kusunoki Masashige, who defended the Imperial cause against a traitor and was killed in a battle more than 500 years

ago. The Nogi Shrine, Tokyo, is dedicated to the memory of the late General Count Maresuke Nogi, the hero of the siege of Port Arthur during the Russo-Japanese War, who committed harakiri on the day of the funeral of the Emperor Meiji "to follow the great Emperor in death." Another is the Tenma Shrine, Kitano, in Osaka, dedicated to the memory of Sugawara Michizane, a great literary figure and loyalist nearly 10 centuries ago. The Yasukuni Shrine on Kudan Hill, Tokyo, was founded by the Emperor Meiji to console the spirits of gallant soldiers and sailors who were killed in Japan's international wars in the last 70 years. These are only a few instances of the great number of such shrines dedicated to the memories of loyal subjects and filial sons. There are also many shrines dedicated to ancestors of large provincial clans and pioneers of provincial development throughout the country. The shrines stand as abodes of the spirits of tutelary "Gods" for their clansmen.

These Shinto sects of various denominations were originally established by those who were not satisfied with traditional Shinto worship. These ambitious men founded these sects based on their own interpretation of Shintoism. Most of these sects have unique features. There are now 13 denominations of sectarian Shintoism. Each sect has its own chief priest. The number of churches is about 15,000 and that of preachers 100,000. Their believers are said to number 16,000,000 in this country. Most of them have the Imperial Great Ancestress namely, the Sun Goddess, as the principal object of consecration. In point of reverence for gods and ancestor-worship these sects are one and the same in

substance as the indigenous Shintoism. Chief among these sects are the Tenri cult, the Kurozumi cult, the Mitake cult, and others.

Buddhism

Buddhism entered China at the beginning of the Christian era, but not until the 4th century did it obtain any strong footing. Thence, two centuries later (522), it reached Japan through Korea. The reception extended to it was not encouraging at first. Its images and its brilliant appurtenances might well deter a nation which had never seen an idol nor ever worshipped in a decorated temple. But the ethical teachings and the positive doctrines of the foreign faith presented an attractive contrast to the colorless Shinto. After a struggle, not without bloodshed, Buddhism won its way. It owed much to the active patronage of Prince Shotoku, the regent during the reign of Empress-Regnant Suiko (593-621). At his command many new temples were built; the country was divided into dioceses under Buddhist prelates; priests were encouraged to teach the arts of road-making and bridge-building, and students were sent to China to investigate the mysteries of the faith at its supposed fountain-head. Between the middle of the 7th century and that of the 8th, six sects were introduced from China, all imperfect and all based on the teachings of the Hinayana system. Up to this time the propagandists of the creed had been chiefly Chinese and Korean teachers. But from the 8th century onward when Kyoto became the permanent capital of the empire, Japanese priests of lofty intelligence and profound piety began to go to China and bring thence modified form of

the doctrines current there. It was thus that Dengyo Daishi (c. 800) became the founder of the Tendai (heavenly tranquillity) sect and Kobo Daishi (774-834) the apostle of the Shingon (true word). Other sects followed, until the country possessed six principal sects in all with 67 sub-sects. The Buddhism that came to Japan prior to the days of Dengyo Daishi was that of the Vaipulya school which seems to have been accepted in its entirety. But the Tendai doctrines, introduced by Dengyo, Iikaku and other fellow-thinkers, though founded mainly on the Saddharma pundarika, were subjected to the process of eclecticism which all foreign institutions underwent at Japanese hands. Dengyo studied it in the monastery of Tientai which "had been founded towards the close of the 6th century of our era on a lofty range of mountains in the province of Chekiang by the celebrated preacher Chikai." This eclecticism was even more marked in the case of the Shingon (true word) doctrines, taught by Dengyo's illustrious contemporary, Kobo Daishi. He led his countrymen, by a path almost wholly his own, from the comparatively low platform of Hinayana Buddhism, whose sole aim is individual salvation, to the Mahayana doctrine, which teaches its devotee to strive after perfect enlightenment, not for his own sake alone, but also that he may help his fellows and intercede for them. Then followed the Jodo (pure land) sect, introduced in 1153 by a priest, Senku, who is remembered by later generations as Honen Shonin. A favourite pupil of Honen Shonin was Shinran (1173-1262). He founded the Jodo Shinshu (true sect of Jodo), commonly called simply Shinshu and sometimes Monto, which subsequently became the most influential of Japanese sects, with its splendid

monasteries, the two Hongwan-ji in Kyoto. The differences between the doctrines of this sect and those of its predecessors were that the former "divested itself of all metaphysics;" knew nothing of a philosophy of religion, dispensed with a multiplicity of acts of devotion and the keeping of many commandments; did not impose any vows of celibacy or any renunciation of the world, and simply made faith in Amida the all in all. In modern days the Shinshu sect has been the most progressive of all Buddhist sects and has freely sent forth its promising priests to study in Europe and America. Its devotees make no use of charms or spells, which are common among the followers of other sects. Preceding by a few years that introduction of the Shinshu was the Zen sect, which has three main divisions, the Rinzai (1168), the Soto (1223), and the Obaku (1650). This is essentially a contemplative sect. Truth is reached by pure contemplation, and knowledge can be transmitted from heart to heart without the use of words. Last but not least important among Japanese sects of Buddhism is the Nichiren or Hokke, named after its founder, Nichiren (1222-1282). It was based on the Saddharma pundarika, and it taught that there was only one true Buddha—the moon in the heavens—the other Buddhas being like the moon reflected in the waters, transient, shadowy reflections of the Buddha of truth. It is this being who is the source of all phenomenal existence, and in whom all phenomenal existence has its being. The imperfect Buddhism teaches a chain of cause and effect; true Buddhism teaches that the first link in this chain of cause and effect is the Buddha of original enlightenment. When this point has been reached true wisdom has at

length been attained. Thus the monotheistic faith of Christianity was virtually reached in one God in whom all creatures "live, move and have their being." It will readily be conceived that these varied doctrines caused dissension and strife among the sects professing them. Sectarian controversies and squabbles were nearly as prominent among Japanese Buddhists as they were among European Christians, but to the credit of Buddhism it has to be recorded that the stake and the rack never found a place among its instruments of self-assertion. On the other hand, during the wars that devastated Japan from the 12th to the end of the 16th century, many of the monasteries became military camps, and the monks, wearing armor and wielding glaives, fought in secular as well as religious causes. Great temple edifices some of which still survive up to the present were built by Prince Shotoku. Japan's culture was thus revolutionized. Science, fine art and applied art were greatly stimulated and developed. Famous temples built in the days of Prince Shotoku were such as the Horyu-ji of Nara, Shitenno-ji of Osaka, the Todai-ji (celebrated for its Great Buddha), the Kofuku-ji, the Seidai-ji, the Yakushi-ji, the Toshodai-ji, all of Nara. Through a long period of its history, Buddhism further differentiated itself, due to differences in the exposition of the doctrines and in the methods of propagation, into many sub-sects. In Japan there are seven Buddhist universities, Otani, Ryukoku, Taisho, Komazawa, Toyo, Rissho and Koyasan, and seven special schools including Seizan, Bukkyo, Rinzai and Chiyoda Girls.' Japan has 13 Buddhist sects, which are controlled by 56 bodies. The number of temples is 75,000 and that of monasteries 35,000 throughout the country.

Buddhist priests number 163,000 and believers about 45,000,000.

Christianity in Japan

The first Christian evangelic work in Japan went on rather satisfactorily. However, it later suffered an interruption for more than 200 years until, in 1858, almost simultaneously with the conclusion of the treaties, a small band of Catholic fathers entered Japan from the Ryukyu (Loochoo) Islands, where they carried on their ministrations since 1846. They found that, in the neighborhood of Nagasaki, there were some small communities where Christians had not been subjected to any severe official scrutiny. But the arrival of the fathers revived the old question, and the native Christians, or such of them as refused to apostatize, were removed from their homes and sent into exile. This was the last example of religious intolerance in Japan. At the instance of the foreign representatives in Tokyo the exiles were set at liberty in 1873, and from that time complete freedom of conscience existed in fact, though it was not declared by law until the promulgation of the constitution in 1889. Christianity was first introduced into Japan by Francis Xavier, a Jesuit Father, who came to Kagoshima in 1549. Nobunaga Oda, the great warrior of those days, gave great encouragement to the spread of the Christian religion. Hideyoshi Toyotomi, his successor, too, was kindly disposed toward it. Hideyoshi, however, later changed his mind. Christianity was interdicted, its followers were persecuted, and the missionaries had to leave this country.

When the feudal system of Tokugawa collapsed and

the Imperial House was restored to power, the edicts prohibiting Christian propagandism were withdrawn in the sixth year of Meiji, 1873, and the missionaries were officially permitted to establish schools, to publish religious tracts, and to preach their doctrines in all the sea-ports open for foreign trade. Since then evangelic propagation has become active throughout the country. The late Joseph Yuzuru Neeshima, the founder of the Doshisha University of Kyoto, and Dr. Danjo Ebina were among the pioneer Christian evangelists among Japanese. The Anglican Church was established in Japan in 1859 by two American clergymen who settled in Nagasaki and now, in conjunction with the Episcopal Churches of America and Canada, it has missions collectively designated Nihon Seikokai. The Protestant missions include Presbyterian (Nihon Kirisuto Kyokai), Congregational (Kumi-ai), Methodist, Baptist and the Salvation Army (Kyusei-gun). The pioneer Protestant mission was founded in 1859 by representatives of the American Presbyterian and Dutch Reformed Churches. To this mission belongs the credit of having published, in 1880, the first complete Japanese version of the New Testament, followed by the Old Testament in 1887. The Presbyterians, representing 7 religious societies, have over a hundred missionaries. The Congregational churches are associated exclusively with the mission of the American board of commissioners for foreign missions. The Methodists represent 6 American societies and 1 Canadian. They have 130 missionaries and 10,000 converts; boarding schools, day schools, and the most important Christian college in Tokyo, namely, the Aoyama Gakuin. The Baptists represent 4 American societies; have 60 missionaries, a

theological seminary, an academy for boys, boarding schools for girls, day schools and 3,500 converts. The Salvation Army, which did not enter Japan until 1895, has organized 15 corps. Finally, the Society of Friends, the American and London Religious Tract Societies and the Young Men's Christian Association have a number of missions. To these must be added the Orthodox Russian Church, which has a fine cathedral in Tokyo. There are many Christian universities and seminaries, such as the Doshisha, Rikkyo (St. Paul's) and Kwansai universities, the Meiji Gakuin, Tohoku Gakuin, Aoyama Gakuin, Kwanto Gakuin and other mission schools. These are contributing a great deal to educational work in Japan. St. Luke's Medical Center, Tokyo, is famous as one of the most outstanding examples of Christian works in Japan. The number of Christian churches in Japan including those of the Salvation Army is 1,815 with 2,574 missionaries and pastors. The number of Christian converts in Japan is 279,000.

Religious Reform

In Japan Buddhism forms the center of all religious denominations and cults. The doctrine and philosophy of Buddhism, however, are too profound for the public to understand. Buddhism is commonly said to have 84,000 kinds of scriptures and its theory is too deep and diversified for the contemporary young generation of Japan to understand. Cries for reform are heard even among Buddhist believers. A tendency toward religious reform has come to be pronounced in recent years. The "Hitonomichi" Religious Sect of Shintoism was founded by Tokuchichi Miki only about 10 years ago.

Its activity has become considerable of late. It has 100 branches, 200 preachers and about 500,000 believers throughout the country. Believers go to church every morning to hear preachings and to dine together. Its doctrines are simple and easy to understand. Because of this, it promises to increase its influence although its future is far from reassuring. Another "cult" which must not be lost sight of is the "Seicho no Iye," or the "House where Men Grow." This was founded in 1930 by Mr. Gako Taniguchi, a philosopher. He published a magazine assuming the name "Seicho no Iye" as the medium of propaganda of his philosophy. This is not truly a cult, but a religious philosophy. It has spread like wildfire and the subscribers of this magazine number nearly one million. Though not a cult, its doctrines are appealing to the public at large and are regarded a new-born religion. Readers of this magazine are believers. The doctrine declares the religious innocence of all humanity. Men are not sinful at all, but are perfect and harmonious sons of God, it is held by the Seicho no Iye founder. He says men are perfectly innocent, because they are sons of the Creator who is absolutely perfect. The religious thought of sinfulness of men, as was set forth by Gautama Buddha and Jesus Christ, is not a right doctrine. To be a "real man" it is necessary that he be a son of God, free of the cares of age, sickness and life. The founder cries that man must try to understand these doctrines through all kinds of religion. This is the essential of religious belief. Men need not forsake the religions in which they believe. Believers in Buddhism, Christianity and other religions are required to enter the Kingdom of Heaven

through the gates of their own religions. The "Seicho no Iye" declares that life is but a shadow and illusion of mind and is not reality and that senile cares, sickness and other earthly troubles all exist in the life of shadow and illusion. All these are creations of minds. If mind is brought to a correct attitude, where faith and spiritual awakening exist, the atmosphere surrounding the physical body and substance will improve and the earthly Paradise will appear. What the Seicho no Iye preaches is natural and bright. Neither church nor temple is necessary for the believers in this "cult." On the strength of the charm and simplicity of its doctrines it attracts a large number of believers of all social strata. However, the future development of this cult is still questionable whether it goes to more prosperity or ruin. A tendency toward religious reform is now manifested among people of various strata in Japan.

i. Social Works

Japan which has made phenomenal strides since the Meiji Restoration, has experienced a wonderful development of social enterprises.

Capitalistic economy is the basis of the industrial development, and naturally Japan like other capitalistic nations, has social defects. However, this is not a menace to the country's destiny, although such social defects spell the ruin of national growth in some other countries.

Japan's social communities are very much different from those in Europe and America. Landownership is comparatively equalized in Japan.

This is an example of the social soundness of Japanese

communities.

Other illustrations of the sound nature of the social structure are found in the development of social morality, the chivalrous spirit, the benevolence of the Imperial Court, the pension system, the unique family system, the mutual friendship, the relief of the poor, and other institutions which contribute to healthy social development. Unemployment, requiring large scale relief measures by the government and other public bodies, is comparatively small. In spite of this, however, various social enterprises have had to be undertaken in Japan in the last 10 years. The Home Ministry has its Social Affairs Bureau and the Hokkaido Government, the urban and rural prefectures have social sections. Other self-governing bodies also have social enterprise sections. These social bureaus and sections supervise economic protection, unemployment relief, protection of children and aged and others.

These enterprises prosper mostly in large cities such as Tokyo, Osaka, Kyoto, Nagoya, Kobe and Yokohama. In Japan the gap between rich and poor may not be quite so great as in some Western countries, nevertheless, it exists, and tends in some ways to become greater with the industrialization of the country. Poor relief is one of the great problems of the authorities, for it must include the city slums, the beggars, and the increasing number of peasant paupers.

As regards the condition of laborers, this, with the attendant matters of pay and hours, especially in relation to international labor conferences and agreements, calls for careful government handling; the protection of child and woman labor is particularly so.

Charity and relief work in Japan in the days before the Meiji Restoration were left in the hands of religious

believers and to the members of the families concerned. Penury and disease, social misery and vices, natural calamities and famine, and all other ills of human life, were attended to by individuals and the benevolent.

The present tendency of Japanese social work is toward its transformation into a definite government social policy. While the old benevolent work has developed into the present social work, the fundamental ideas and methods have undergone a great change. The present social work is carried on, not necessarily with the idea of benevolence, but rather on the principles of social solidarity and mutual help. Accordingly social workers now put emphasis on the positive improvement of social conditions and environments, rather than the negative relief of individuals, on the principle that prevention is better than cure. And the management of social work has been enlarged from individual administration to national systematic control.

j. Science

It has been only comparatively recently that Japan has made progress in modern science, as in other fields of modern life. Science has made great strides in Japan since the Meiji Restoration, but the scientific brains of Japanese were not developed after the Meiji Restoration, for during pre-Restoration days Japan produced a great many scholars.

Because of the simplicity of life and social conditions, the province of science was limited and was very much different from what it is now. In the desire for scientific learning, Japanese were not behind other nations. However, it cannot be ignored that the glory of the contemporary science of Japan has been due to international

intercourse. The importation of science from Western countries its absorption and consequent development since the Meiji Restoration have been remarkable indeed. Japan has been intensively interested in science since that time. Under Government encouragement strenuous efforts have been made and these efforts have been rewarded. Japan now occupies a foremost position in all scientific fields, such as medicine, engineering, physics, chemistry. Japanese scholars attend world scientific conferences and their opinions are respected by scholars of other countries.

Scientific discovery and invention worthy of world recognition are reported yearly by Japanese scholars.

Japan has no such large libraries as are seen in great cities of Europe and America, but has a great many small libraries in cities, towns and villages throughout the country, giving people a fountain source of knowledge.

A nation that likes reading promotes its knowledge by means of newspapers, magazines, and books. It is not very long since science assumed its proper place in Japan, but, relying on the guidance of the Western countries, coupled with the studious propensity of the Japanese people, the nation has kept abreast of the times in the pursuit of knowledge. Among Government institutions, there exist several Imperial Universities and many special colleges, while in certain branches of study Japan has various organs for research and investigation. These and other similar institutions have enjoyed ample protection from the State. While thus endeavoring to facilitate research and the co-operation of scientific institutions at home, Japan is ever ready to work in concert with similar bodies abroad, and has never failed to contribute its mite to the world's achievements in science by sending

representatives to every international scientific conference. Leaders of scientific circles are trying to make their knowledge practical and to apply it to the daily life of people. Japan is not only a leading country of science, but the scientific level of the nation is destined to be placed on a high plane.

k. Social Order

The Japanese community as a whole is peaceful and safe.

While large cities are less secure, there are many towns and villages where houses are not locked at night in this country. Minds of inhabitants are at peace; they fear no harm or theft.

The existence of such places in rural provinces is due to the peaceful disposition of Japanese people and to a perfect control of social order. This peaceful disposition of the Japanese adds to the assets of Japan as a country absolutely safe and pleasant for foreign tourists and travellers.

Japanese are honest and kind and their kindness especially impress foreigners. Japanese respect foreigners and welcome guests.

It is characteristic that they accord foreigners good treatment. Even feeling hungry, they like to serve guests a good dinner without feeling their own appetite, as instanced in their home life. This peculiarity is all the more pronounced when they welcome foreign guests. It is quite natural that foreign tourists come to Japan, placing absolute confidence in the safety of Japanese society. Behind the safety of society stands the perfect control of police.

The Japanese police system is highly efficient.

No broad day light robbery, assault by gangsters or "hold up" takes place in Japan. It is one of the greatest prides of Japanese that they have such a safe society.

Japan is ever prepared to welcome foreign tourists with a cordial attitude and a warm heart and to give them as much help as possible for their sightseeing and their study of Japanese culture and civilization.

I. National Defence

The general outline of Japanese politics and culture has been explained in the preceding articles. Last, but not the least, is Japan's national defense and its spirit.

Japan's armament is now of concern to the world Powers.

Foreign countries still regard Japan one of the chief militaristic countries. Japan is neither a militaristic country nor a warfaring nation. The only object of Japan's armament is to insure peace. In case a war breaks out, Japan must defend herself and her people from enemy aggression by means of her armament, which is therefore placed on the basis of non-menace and non-aggression. Unless one has a thorough understanding of national conditions in Japan, he will not be able to grasp the true meaning of the Japan Spirit and the fundamental idea of defense. On the contrary, he is liable to misunderstand Japan as a warlike nation. Outward appearances may lead men to superficial observation and mistaken view. It is true Japan more than once has fought a great war with its national destiny at stake since the founding of the Empire. Japan won a victory each time, in the Sino-Japanese War, Russo-Japanese War and Japanese-German War at Tsingtao. In the Manchurian and

Shanghai Incidents also the country brought the situation to advantageous conclusions.

Each time Japan's national influence and glory were enhanced internationally. Thus, Japan has elevated herself to a position as one of the strongest countries of the world. To casual observers it may seem that Japan's present position has been acquired by means of war but this is not the whole of the truth. The industrious nature of the Japanese people and their sense of loyalty and patriotism have been a power that has pushed Japan up to her present status. That the Japanese are strong in war is a manifestation of their loyalty and patriotism. In point of protecting their land and people in the cause of justice the strength of the Japanese people will never be inferior to that of any other nation.

It is characteristic of Japanese that they will go to war even though they are certain of defeat, when their land is threatened with invasion and their sense of justice outraged. The Japanese people have the will to fight to the last man out of love for their country, but this does not mean a warlike proclivity or militaristic nature.

It is a revelation of their keen sense of justice and patriotism.

The true spirit of Japan's defense is embodied in the love of peace and respect for international justice. Like other countries, Japan's national defense forces consist of her army, navy and air force. We do not see any need to mention here the actual strength of these forces, but it can be said that it is strong enough to defeat an invader, to defend her land and people and to guarantee international peace.

As stated before, the Japanese people love peace, and their inclination is not for aggression.

ARTS OF JAPAN

- a. Japanese People Gifted With Poetic Sentiments
- b. Literature
- c. Fine Arts
- d. Music
- e. Theatricals
- f. Industrial Arts and Others
- g. Home-Arts
- h. Woodcut Color Prints

a. Japanese People Gifted With Poetical Sentiments

It is difficult to define briefly and to explain in a condensed form what the Japanese arts are because their spheres are so wide and complicated that, if each category of arts is picked up and explained concisely, it would take many chapters for experts to describe. Even Japanese, much less foreigners who have no connection with Japanese history and tradition, do not find it easy to understand these arts thoroughly. The history of development of every kind of Japanese arts, literature, fine arts, music, theatricals and so forth, did not develop independently of the history of the life of the Japanese people. Their arts must have started with the beginnings of the Japanese race, and in the course of a history spreading over a long period of 3,000 years they have developed steadily along with it. Because of this, thorough understanding of the Japanese arts will be difficult unless one knows well the characteristics, history and life of the Japanese people. The Japanese people had no letters of their own until they came in contact with the Chinese culture in the seventh century or about 1,300 years after the accession of the first Emperor Jimmu to the Throne. Japanese

ancestors learned how to use characters with the coming of the Chinese civilization. The *Kojiki*, the oldest extant chronicle of Japanese history of the events from the dim age of gods down to the reigns of emperors in a descriptive style, was written in Japanese language denoted in Chinese characters. Japan had no letters in the pre-*Kojiki* days. Granted its own letters existed, none of them had been left behind. With the coming of the Chinese culture into Japan, the Japanese culture boomed into sudden and spectacular development. The modes of life were revolutionized everywhere. The rapidity with which Japan absorbed the Chinese system and civilization was so remarkable that it can be compared with the cultural revolution that took place for a period following the Meiji Restoration in the absorption of European and American civilization. Kana syllables were invented by a Japanese out of Chinese characters. This syllabary has been used by the Japanese together with Chinese characters for a period of 1,300 years. The *Manyōshū* Anthology is the oldest extant collection of Japanese poems. These two books are the most valuable pieces of literary production of Japan, revealing Japanese people have been endowed with the ability of poetic composition for a long time. Since the production of these books of rare literary value, Japanese literature has achieved a considerable growth in diversified forms.

b. Literature

The modern literature of Japan is the most brilliant in history. It began shortly after the Meiji Restoration and continued up to the present. In this short period of sixty odd years the volume of national literature surpassed that

of any other period in Japanese history. The same can be said of its quality. A general survey of the literary movements of this period reveals the enormous influence exercised by Western literature; all works have thus been enriched in quality and enabled to rank among the most advanced literatures of the West. This was not caused by a few men of genius, but is an outcome of propagation of national education, especially college education, by which the literary tastes of the people have been elevated, which in turn stimulated their desire for literature. Many trained men were thus produced. The so-called Modernist Literary Movement has been gathering force since recent years and with support of the masses continues to gain daily momentum. The spreading influence of movies on the public must not be ignored in connection with the development of this movement. Movies in Japan have established their influence in the past twenty years in Japan. Better films through technical improvement are shown to the public at cheap rates. Movies have now a firm grip on the masses and are on the front line of all sorts of proletarian movements. The modernist movement among the masses has developed along with the development of movies. Historically speaking, the *Mannyoshu* Anthology already referred to is a historical chronicle of waka poems of Japan. The 31 kana syllabled poem known as waka forms the artery of Japanese poetry and it is still popular with the public. The literature of the Heian period emerged from a style of clear-cut simplicity to one of elegance and delicacy, all literary productions assuming a mood of refined sentiment. In presentation likewise there appeared the graceful kana syllabary, in keeping with the current ideas. This



A Master Painter of Japanese Picture at Work



Cloisonne Wares

harmonization of content and form in the literature of this Heian period set an example to succeeding generations. The Heian period was thus one of the golden ages of literary achievement. A decadent life of court peers added much to the literary development, especially of Japanese poetry. Throughout ups and downs of subsequent literary development, the realm of poetry was not affected badly, as the samurai, the controlling classes of the feudal period, supported the waka poetry. Not only these warriors, but people of other classes also were trained to compose waka poems.

c. Fine Arts

Japanese fine arts of rare value, including paintings, sculptures and others, were sold abroad for a short period following the Meiji Restoration. Many of these objects of value are now exhibited at the museums in Great Britain, France, Germany, the United States and other countries. Still, however, many other important and valuable objects of art are kept in Japan. Especially, Japan's weapons during the feudal times, such as helmets, armor, swords, spears, halberds and other kinds of arms are mostly treasured in this country. All of these were made as arms and not as objects of fine art. These arms defy rivalry in point of excellence from any other country of the world. Japanese have lost their technical ability of manufacturing these arms, as they no longer need such weapons now. Japanese artistry is found not only in these arms, but in other articles of purely artistic value. Most of these valuable articles were made during the age of wars and feudal days. In the realms of wooden architecture, sculpture, landscape gardening and carving and modelling

of Buddhist images, Japanese had an exquisite ability. Historically, the pre-Asuka period, corresponding to what is called the dark age of art, has nothing to describe. The development of art in the Asuka period was really wonderful. Prince Shotoku, a man of wide learning and an enthusiastic devotee of Buddhism, spurred on the ever increasing devotion to art. In the history of Japanese fine art, following the Suiko era (Asuka period) comes the Hakuho period. Artistic products of China came direct to Japan instead of coming through Korea. Moreover, the Taikwa Reform, by which the political system of China came to be closely followed, contributed much toward developing Hakuho art. The Nara period is called the Tempyo era in the Japanese history of fine art. Through the zealous efforts of the Emperor Shomu and Empress Komyo, who were unrivalled in piety, Buddhist doctrine was thoroughly demonstrated in the capital of Nara, with a consequent development of Buddhist fine art. It was veritably the golden age of the Japanese fine art in religion. The casting of Daibutsu (Great Buddha) at the Todaiji Temple and the construction of the temple itself may be pointed out as the greatest examples of art within the period. After going through the Kamakura, Muromachi, Momoyama, Yedo and Meiji periods, the fine arts of Japan attained their present development.

d. Music

It is difficult to define the real Japanese music. If the present music is the real one, this means Japanese music is a pure imitation of foreign music, because most of it is no different from Western music. For many years since the Meiji Restoration the efforts of Japanese music leaders

have been concentrated on the understanding and imitation of Western music. Japan's only Government school of music has engaged in the teaching of Western music. Graduates of this school have been distributed to all schools of the country to teach boys and girls how to sing Western songs in the Japanese language. On musical instruments vocally these graduates when studying in that school were taught Western music. Japanese orchestras in large cities all play Western music. If this is included in the domain of orthodox music of this country, Japanese music will find none of its characteristics. Here, the Western music is not treated. Japanese music was existence in the dim age of gods. When a goddess danced to the accompaniment of music played by gods in front of the Heavenly Cave to entice the Sun-Goddess out of her hiding place, there was Japanese music. It is unknown what kinds of musical instruments these gods used then, but it is generally believed wood plates or others must have been used in the accompaniment of songs. Then what were the oldest musical instruments of Japan? Nobody knows these, but the principal instruments employed for Shinto rites are believed to be the ones. These are the six-holed kagura flute, the six-stringed Japanese koto, the flageolet and one other. The flageolet was an instrument imported from China. These instruments have not much musical value as they are played independently, and are mostly played in connection with four kinds of dancing to music, such as kagura, yamato-mai, azuma-asobi and gosechi-mai. These dances are held in front of Shinto shrines. Music was first introduced from Korea, then from India and last from China. The Korean music then imported was widely

different from the music introduced from China and India, especially in the degree of its evolution. But even such undeveloped music as that of Korea was far more advanced than Japanese music. It was, therefore, natural that there was an abysmal difference of standard between the Japanese music of the early period and that later imported from China and India. Moreover, the early models were monopolized by the Court nobles; the masses could not share the privilege of enjoying the advanced art but had to be content with the same old primitive music. From two to three hundred years this state of things continued, until the reigns of Emperors Saga and Nimmei when genuine Japanese Court music, called gagaku, came into vogue. But even this home-made gagaku was of foreign origin too. Later, foreign and domestic music became harmonized, producing a new Japanese style in vocal music. Founded on the imported music staff, the vocal music of the Heian period cannot be compared with the purely national music that prevailed in a later period. The varieties then developed were kagura, saibara, roei and imayo, all of which can be included in the following two groups: (a) One group was modelled after foreign music but set to the key of Japanese music of the primitive age; and hence the reconstruction thus effected in ancient Japanese music was only in form. The most conspicuous examples are the kagura, azuma-asobi, kumei-uta and yamato-uta. The kagura is a sacred dance with music, practised on the stage of a shrine. The kagura now observed, however, is fundamentally different from that staged in those days. (b) In the other group are the saibara, roei and imayo, which were a combination of the imported and

Japanese music then in vogue. As regards *saibara*, it is believed that it was a sort of folk-song that prevailed in the Nara period. The *saibara* in the Heian period was in fact an artistic product. These branches of music served for the amusement and diversion of nobles, and had nothing to do with religious services. They were exclusively of foreign origin in form. The coming of Buddhism into Japan brought with it a religious music, which spread with rapidity throughout the land. A peculiar music called *shomyo*, a product of the religious music, had a far-reaching influence on various kinds of Japanese music, which developed later. The chanting of *dengaku*, *sarugaku* and "No" music, or *nogaku*, owes its origin to *shomyo*. Other kinds of narrative music such as *biwa*, *gidayu*, *yoruri*, *nagauta*, popular ballads and others also were derived from the religious music. The native Japanese music consists of songs accompanied by *shakuhachi*, *koto*, *biwa* and *samisen*. The song with *samisen* had a considerable growth during the Yedo period and forms the center of all kinds of traditional home music. The development of music to the accompaniment of *samisen* was in line with that of the theatrical play known as *Kabuki* during that period. With introduction of the Western music into Japan almost the entire society of Japan was affected by it. Native music was miserably neglected, as all were intoxicated by the Western music. School education based on Western music was introduced throughout the country. Foreign musical instruments such as piano, violin, guitar and others are now used by many Japanese people and there are many companies manufacturing these instruments in Japan. Still, however, the devotion of Japanese to their native

music is deeprooted. The time will come when Japanese musical circles, which have absorbed enough the Western music, will try to place their own native music on a higher plane than it is now and to create a new Japanese music. Lastly, it must not be forgotten that the distribution of improved gramophones even to remote corners of the Empire has contributed a great deal to the development of Western and native music

e. Theatricals

The Kabuki forms the mainstay of the Japanese play. The history of Kabuki is not very old. It was only after the middle of the Tokugawa period that it was built up on the system known at present. Its history covers, therefore, not more than 300 years. The germs of the Kabuki may be found in society prior to this period, but had not attained much development. About 370 years before, one of the Shinto shrine dancers, O-Kuni, performed on a public street in the capital, the city of Kyoto, after which she wandered from place to place for the entertainment of the people. Others followed her lead, until the Government decreed that thereafter only men might give public entertainments, due to the moral laxity which had ensued. The name Kabuki was first applied to this pioneer dancer. The early Kabuki actors were social outcasts, or Kawara-mono (river bed folks), but as the aristocracy learned of the new art and its charms they secretly slipped away from their homes to enjoy it. Gradually, as in other nations, the moral and social level of the stage was raised, until today there is no more social prejudice against the actor in

Japan than in America and Europe. The Kabuki is said to have been derived from the bugaku, or dancing to music, from which also developed the dengaku and sarugaku and later the "No" dance during the period of wars.

While the warrior classes monopolized the "No" dance, the masses wanted a play of proletarian nature. This finally gave birth to the so-called O-Kuni Kabuki. The Kabuki attained its perfection during the period between the Genroku and Horeki eras, leaving no room for improvement in the complicated technique that forms the foundation of its artistry. The introduction of the three-stringed samisen into Japan from the Loochoo Islands constitutes another high-water mark for the drama, for in time the musical compositions for the "No" were adapted to this instrument of the streets, and there followed the puppet show, which has survived to this day. These marionette theaters called to their aid some of the best talents in the Empire, musicians, play-wrights and puppet manipulators collaborating in the work. From dolls to human beings was a natural step, and the Kabuki emerged as a separate and distinct art of a higher order. Gidayu and Joruri, both dramatic recitations to the accompaniment of samisen, are inseparable from the Kabuki play, because these convey to the audience the ideas and plot of the play enacted by actors. It is wrong to presume that Kabuki actors specialize in the production of classical dramas alone. From time to time they insert modern plays between those of bygone generations in the programs. In the past they had even staged plays from Shakespeare and other famous Western playwrights with success. During the Meiji Era a new

school of drama was invented by actors entirely different from Kabuki actors. A modern and realistic type of play, true to life and without the incongruity and exaggeration which characterize the Kabuki, are staged.

The revue, a product of the West, is quite in vogue at present in Japan. Imported only several years ago it appealed to modern-minded youth, and several revue organizations sprang up. Performances of some groups include operas and revues and are more refined than others.

f. Industrial Arts and Others

The Japanese industrial arts have developed in their own way, giving birth to many works of admirable craftsmanship, some being of more artistic merit than those of Europe. At every exhibition, various branches of applied art are represented. Many artists, some using all their traditional technique, or others creating wholly new forms, are striving to satisfy the demands of present-day life. Lacquer wares, porcelain wares, wooden articles, textiles, hardware and other manual art products are among the chief products of Japanese industrial arts. Industrial art works of rare value were produced during the feudal age, but many that are not inferior to those of ancient days are also produced at present by superior craftsmen. Some of products of the ancient days are so valuable that no present-day artist is able to equal them.

g. Home-Arts

The home-arts of Japan which has developed over a long period in the peculiar atmosphere of tradition and local color must not be ignored. The lengthy background



Woodcut color Print is published by Mr. Shozaburo Watanabe, authority on color prints.
The scene is Mt. Fuji seen from the River Fujikawa

of the Japanese home culture is reflected on manual artistic products of farmers, folk-songs of provincials, annual events preserved among villagers of remote country sides and their daily life. Space forbids us to go into details of the home-arts and here we simply point out that Japan has such arts. The value of home-arts among rural people has begun to be recognized by some urban artists, who are trying to lead it to an elevated plane without sacrificing its own values. Some of products of the home-arts are being sent abroad from time to time for exhibition. The real value of the home-arts has begun to be observed only recently.

h. Woodcut Color Prints

Woodcut color prints peculiar to the Japanese art have been greatly admired abroad and introduced Japan as the country of art to foreign countries. Exquisite and painstaking workmanship in design, harmony in color, and beautiful in outline, no other similar kind of art can excel it. The genre artists who painted the customs and landscapes of their own ages, and designers who gave their best in skill to bring out the excellencies of the paintings, contributed to the success of workmanship and gave to the world many excellent works, which now remain as one of the world-famous arts. Alike all other arts, the progress of Japanese color prints follows along with the age. Great genre artists, Harunobu, Shunsho, Kiyonaga, Utamaro, Sharaku, Toyokuni (the first), and others gave to the world their best works on female manners, on actors and actresses in action on the stage, and it was the golden age of color prints (1764-1800). Again, Hokusai, Hiroshige, Kuniyoshi, and others worked on the paintings of nature and applied a new method on landscape color prints (1820-1855) and made a wonderful progress.

THE MODES OF JAPANESE LIVING

- a. Climate and Modes of Living
- b. On Japanese Costume
- c. Japanese and Their Vegetable Diet
- d. Tasteful and Graceful Japanese Houses
- e. The Calendar of Annual Events
- f. Japanese Home Life
- g. Rites and Traditions

a. Climate and Modes of Living

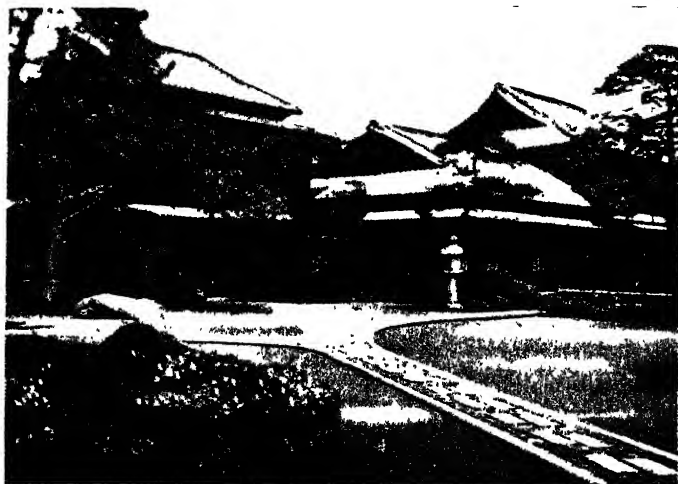
The Japanese people have peculiar modes of living of their own. Their modes of living came from the natural environment and climatic conditions of Japan. Japan is an insular country and remained in her own atmosphere for a long period of 3,000 years without stimulus of the Asiatic mainland. The Japanese people are leading a life distinctly different, as far as their daily clothing and food are concerned, from that of the people of other countries of the world. Since the Meiji Restoration, the Japanese people have absorbed the culture of foreign countries with rapidity, so the modes of Japanese living are based on a mixture of the Occidental and Oriental culture. From the mixture, however, the country is destined to create something new. Since Japan has been imbued with its own traditions for 3,000 years, it will be difficult for it to radically forsake its traditional life, even though it comes into closer international relations. Herein may lie Japan's dream and puzzle. Japan has its charming landscapes and seascapes and a good climate all the year round, not very hot and not very cold. Japan's natural atmosphere

is inseparably related to the life of Japanese people. Their clothing, food and dwellings are in perfect accord with the natural environment and have developed in line with it. Japanese are endowed with the ability to cleverly harmonize Nature and practise. Their life is simple, but not simple from start to finish. They do not forget to enjoy Nature. They have the taste to build picturesque gardens in the small lots of available land where they live; they like to build tokonoma, or alcoves, in small rooms; they have their silken kimono designed by artists; they like food beautiful in colors; and what they do in their daily life is in harmony with their artistic taste. They make their daily life as artistic as possible. Creation and improvement during a long history have left something unique in their daily life of today. To know all phases of Japanese life one must understand the natural environment and its relation to the Japanese people.

b. On Japanese Costume

The word "kimono" is now Anglicized. The Japanese costume known as kimono is unique by Japanese. It has space between it and the body, and air circulates freely through its sleeves, pocket and skirt. The kimono is open, not closed and tight like foreign clothing. Its unique point is that it does not touch the arms and body as closely as foreign clothing, and the movement of arms and legs is more free than is possible in foreign clothing. Broad sleeves and skirt are characteristic of kimono. What does this mean? The kimono was not made without significance. It came out of necessity to meet a natural need. Japan's climate has a high humidity created by the Black Current, and kimono does not prevent per-

spiration from evaporating from the human body. Kimono is pleasant to wear. This is not the only reason why Japanese cling to it. It has its outward beauty. It is an object of fine art, so to speak, without parallel in the world. The beauty of kimono comes from the waves of its folds, and its graceful curves are enhanced by movements of the skirt. A graceful slope from the back of a woman's neck is produced by a backward collar opening in the kimono. A woman when she stands creates graceful curves in the kimono and seated on tatami displays her curved thighs to advantage. Her sleeves move in rhythmical harmony with her skirt. Her obi, or sash, is in contrast to the kimono with vertical designs. The rhythm of curves in the kimono is unique among the costumes of the world. As a woman's costume, kimono is superior from the artistic viewpoint. Another point that gives it a rare value is that the colors are very well matched and the designs are tasteful pictures of the four seasons. These add to the beautiful appearance of kimono. The attractive walk of a Japanese woman in kimono with a parasol is mainly produced by a graceful movement of her skirt. Japanese kimono dress-clothes with five or three family crests are emblematical of clans to which they once belonged. The Imperial Court has its crest of sixteen-petaled chrysanthemum. Dress-clothes differ according to ceremonial rites, such as those of coming of age, marriage, funeral and ancestral worship. Happi-coat is well known to foreigners. Haori worn by the aristocratic classes degenerated into hanten, worn by commoners, and then into happi, worn by the laborers. The coiffure of women must not be ignored in connection with kimono. Both Japanese men and women were



Out-side of a Japanese Residence



In-side of a Japanese Residence

much concerned with coiffure. Before the Meiji Restoration men wore their hair in braids known as topknots. Women's coiffure was particularly attractive. Before they were married young women dressed their hair in a chignon known as Shimada-mage. After marriage they braided it into a different chignon known as Maru-mage. Chignon, or mage, peculiar to women went through a change. Black and profuse hair, known as a "wet feather of raven," was and is considered pretty. Shimada-mage braided by women is fantastic and tasteful in shape. It retains the original shape of the days of old. Japanese, while holding to their tradition on the one hand, are adopting Western styles of hair arrangement. Men today part their hair in foreign style and women also do their hair in the foreign manner. As far as women's coiffure is concerned, the style is not purely foreign, but is ever changing with creation of new styles of dressing. Japanese cannot totally abandon their tradition. Their costume is illustrative of their dual life, Japanese and foreign. Japanese girls attending primary schools and higher girls' schools are dressed in foreign style almost without exception, especially in urban districts, but, when they are graduated from their schools, they come back to kimono. They do not forget old Japan while they are ever trying to keep in touch with new Japan. Men usually wear foreign clothing when they are at their desks in their offices or out on daily business, but on their return home all of them doff their foreign clothing and put on kimono. This is the rule with every Japanese. Women combine foreign-style coiffure, with kimono. They are adaptable and do not necessarily stick to tradition. All these styles of women in dress and coiffure are

of their own creation of things Japanese and things foreign.

c. Japanese and their Vegetable Diet

Japanese food today is internationalized. It is a mixture of Japanese, Chinese and foreign foods. Breakfast is mostly of Japanese food, consisting of boiled rice, miso, or bean-paste soup, and pickled vegetables. Men in business offices eat foreign food of more or less luxury at luncheon and they may eat Chinese or foreign food at dinner. In spite of this change in dietary habit, Japanese food never loses popularity. Cereals and vegetables form the main diet of the Japanese people as meat is the principal diet of foreigners. This is because Japanese life is centered on agriculture and the foreigners' life on live-stock products. Japan is the land blessed with rice. Japanese rice is glutinous and nourishing. It is also plain in taste. Japanese people cling to rice on which they depend. They also like vegetables, which are grown abundantly because of the mild climate with which Japan is endowed. Japan is a sea-girt country and fish abound. Orthodox Japanese food consists of fish and vegetables, excluding meat. Japanese soup is plain and the vegetable soup is in contrast to the meat soup of foreign food. In reply to the question of what was the best delicacy of all foods a Chinese philosopher said it was one of plainness of taste. Even among Chinese people who like heavy food, plainness of taste is highly respected. Japanese food is plain and simple. Buddhism prohibits a meat diet and encourages a vegetable diet. In Japan vegetable Buddhist food developed considerably, because of its being a Buddhist country. Of course, Japanese eat a large amount of fish, but generally like simple vegetarian food.



Korakuen Park at Okayama City, one of the most
Picturesque Parks in Japan



Suizenji at Kumamoto City, one of the most
Celebrated Parks in Japan

Japanese also like sashimi, or raw fish taken with soy sauce and eat it very much. Delicacies in Japanese food are rather plain and consist of fresh vegetables and fish. Japanese are fond of dishes in which food is served without much artificial preparation. Japanese food includes a variety of marine products and vegetables. It is served in bowls of lacquer and china set on a small dining-table, which is carried before the guest. The guest takes off the lids of bowls and finds therein varicolored food. Every bowl has artistic designs of landscapes, flowers, birds and other objects. Lacquered wooden bowls bear family crests. In restaurants and at home the meal is served in a quiet room. Women in kimono are present constantly to wait on guests during the meal.

d. Tasteful and Graceful Japanese Houses

The wooden structure is prominent in Japanese architecture. The go-down, however, is built of mud and plaster and is a very solid structure. Japan has plenty of wood and lumber. The wooden structure is not only adapted to the climatic conditions of Japan, but is earthquake-proof. The building of a large foreign-style apartment house of wood would be inconvenient in Japan and naturally the majority of Japanese prefer living in separate houses, each with its own garden. Reflecting their traditional way of living, they like to have their own homes to enjoy with their family members. The Japanese are accustomed to sit on the tatami and this characteristic custom is considered in the construction of wooden structures. Every room of the Japanese house is separated by sliding paper doors or by shoji and a verandah is built under the eaves. The structure as

a whole is well lighted and ventilated, because of the humidity and the necessity of sitting on the tatami. The tatami is made of woven straw and, when it is new or refaced, it is comparatively clean and makes the atmosphere fresh and light. The straw preserves warmth. Light is reflected on the paper screen, shoji, and, when the rain-doors are opened, light reflected on the shoji is very refreshing. The atmosphere is pleasant beyond description. Glass doors are far inferior to paper doors in point of sentiment and atmosphere. The Japanese parlor contains the tokonoma, or alcove, which may be compared to a fireplace in a foreign style parlor. The tokonoma is the center of "taste" and "beauty" of a parlor. On the tokonoma are a vase of flower arrangement, an incense-burner and other tasteful decorations. A scroll is hung in the center of the tokonoma, which is supported by a pillar of good quality wood such as ebony, fir, or maple. Some of these pillars are lacquered or sometimes inlaid with gold, but these are too artificial. Pillars of polished natural wood are far better in the plain and refined taste of Japanese. A Japanese landscape garden is laid out so that it can be seen to be appreciated by a person seated on the tatami in the parlor. It is characteristic of a Japanese landscape garden that even a small one is made to appear spacious, with mountains and valleys. Artificial mounds and ponds are in perfect harmony with the atmosphere when these are seen from within the house. This is the unique feature of Japanese landscape gardening. The entrance gate through the fence will attract foreigners most. These fences are not necessarily against reckless intruders, but signify that within them is the owner's castle. The

portico of a large Japanese house is especially imposing and impressive, bespeaking the dignity of the house. However, Japanese have begun to build foreign-style edifices. Some houses are half Japanese and half foreign in style and furniture. Still, even Japanese much affected by foreign ways will not utterly lose the traditional taste and beauty inherent to Japan and Japanese.

e. The Calendar of Annual Events

Japan Full of Annual Events

Japan is a country of history, tradition and god-worship of many years' standing. Few countries, if any, possess more ceremonies and more festivities than Japan. Some of these ceremonies at first sight may look absurd to the foreign eye, but familiarity with them and especially with their origin will reveal most of them to be delightful. Rural people are more conservative than city folk in adhering to observance of ancient customs. Indeed, modern life has robbed the busy citizens of that quiet and poetical mood in which people of bygone days observed ancient customs, such, for instance, as moon viewing. But none the less it is true that despite the modern garb Japan wears to-day, the life of the present-day Japan is still associated with many picturesque customs and poetical sentiments of Old Japan, which afford a glimpse into the days of feudalism and the people continue to observe many of the customs handed down from time immemorial.

National Holidays

Of the most important all annual events are the national holidays. The Japanese people call the national

holidays "flag days." All the Government institutions, schools, public bodies and the general public cease work on these days. Rising Sun flags hung at the end of bamboo poles are placed at the entrance gate of every house. The pervading spirit of the unity of "church and state" since the founding of the Empire is reflected in this custom. To pay homage to gods and deities was the fundamental feature of State administration of Japan in olden times. The Emperor at the head of the nation pays homage to the spirit of ancestral gods and deities. This means the Emperor prays for the welfare of his people. This in itself embodies the idea of good administration. The Court ceremonies thus became the ceremonies of the State and eventually were made annual events. Japan has 12 national holidays. These are as follows:

January 1st.—This is New Year's Day. It means as much to the Japanese as Christmas means to Western peoples, or probably more. It marks the beginning of new life in an atmosphere of quiet and gaiety, leisure and pleasure. His Majesty the Emperor observes a religious ceremony called Shihohai (worshipping in four directions) at the Imperial Sanctuary according to Shinto rites. The Emperor usually officiates in person, offering prayers to the gods for the peace and prosperity of the Empire. New Year's Day is one of the four most important national holidays of Japan, the others being the Imperial Birthday celebration, the celebration commemorating the anniversary of the accession of the first Emperor of Japan, Jimmu, to the Throne, and the celebration of the Emperor Meiji's birthday.

January 3rd.—Genshi-sai, a national holiday, celebrating the auspicious origin of the Imperial Throne at the

beginning of the year, is observed on the third day before the Three Sacred Shrines in the Imperial Palace, namely, the Kashikodokoro (Sanctum of the Sanctuary), the Koreiden and the Shinden. The ceremony is attended by the Emperor.

January 5th.—The Shinnen Enkai, or New Year Party, is held at the Homei Hall of the Imperial Palace, where the Emperor and Empress give a banquet to the Princes and Princesses of the Blood, Ministers of State, foreign diplomatic representatives and a large number of civil and military dignitaries. The people in general also hold New Year parties and many persons are seen till a late hour on their way home from celebrations in a hilarious mood.

February 11th.—Commemoration of the Accession of the Emperor Jimmu to the Throne. This national holiday, Kigensetsu, commemorating the accession in 660 B.C. of the first Emperor of Japan to the Throne, is one of the most important in the Japanese calendar. This is significant, because the day marks the observance of the anniversary of the founding of the Empire on a basis "coeval with heaven and earth." The Emperor observes elaborate Shinto ceremonies in front of the Imperial Sanctuary, attended by the Empress, Princes and Princesses of the Blood, Court functionaries, Government officials and peers. An Imperial luncheon is given at the Homei Hall of the Palace. All schools in Japan and public bodies are closed for the day. School students and children go to their schools to attend the ceremonies. People call the day "Happy Season of Plum," as early plum blossoms begin to bloom about this time. In recent years, a great parade is staged in Tokyo to celebrate the day. The function is known as the Kenkoku-sai, or

National Foundation Day celebration.

March 21st.—Vernal Equinox Festival. On this national holiday, which is called Shunki Koreisai, all schools and public buildings are closed. A Shinto festival in memory of the Imperial ancestors and ancestresses is performed at the Imperial Sanctuary.

April 3rd.—Anniversary of the demise of the Emperor Jimmu, the first Emperor of Japan, who reigned over the country for 76 years. The Emperor performs an appropriate ceremony in front of the Imperial Sanctuary.

September 24th.—Festival of the Autumnal Equinox. A Shinto festival in memory of the Imperial ancestors at the Imperial Palace.

October 17th.—On this national holiday, which is the First Harvest Festival, the Emperor makes an offering of the new grain harvested this fall to the Sun Goddess enshrined at the Grand Shrine at Ise and to other Imperial ancestors.

November 3rd.—Meiji-setsu. All schools and public buildings are closed in honor of the Great Emperor Meiji during whose reign Japan became a world Power.

November 23rd.—The Emperor observes Niiname-sai, a national holiday, with the ancient court ceremony of offering new grain to the Sun Goddess and other Imperial ancestors, and partaking of it himself. The occasion is one of thanksgiving, when the Emperor and his subjects return thanks for the harvest.

December 25th.—Anniversary of the death of the Emperor Taisho, father of the present Emperor.

In addition to these, there are several holidays nearly as important as national holiday. These are the Empress' Birthday celebration on April 6th, Army Day on March

Annual River Fete
with Pyrotechnic Dis-
play at Ryogoku



Shrine: Festival
with Procession
of "Mikoshi,"
Miniature Shrine

10th, Navy Day on May 27th, and the semi-annual festival of the Yasukuni Shrine, Tokyo, dedicated to the memory of the officers and men of the army and navy and others who died fighting for their country in the wars since the Meiji Restoration.

Shrine Festivals

Because Japan is a country of reverence for gods and worship of ancestors, the country has large and small shrines numbering 105,000. Shrines are found almost everywhere in this country. Not a day passes without seeing a shrine festival held somewhere in Japan, but mostly they are held twice a year, in spring and autumn. Sometimes summer festivals are held in certain localities. Shrine festivals on a more elaborate scale are held in the Kyoto and Osaka districts. These festivals have a traditional background. Especially, Kyoto known as the "City of Historic Renown" has impressive festivals. The Jidai Festival of the Heian Shrine, October 13th, the Aoi Festival of the Kamo Shrine, May 15th and the Gion Festival of the Gion Shrine, July 24th, are most celebrated. The Gion Festival is the most famous of all and is part of the summer atmosphere of the ancient capital, Kyoto. This summer fete is gay, graceful and classical. Osaka is known for its Tenma Shrine Festival on July 25th. In Tokyo the pomp of ancient shrine festivals is passing into oblivion, as the city is rapidly becoming internationalized, but in some places in the city the atmosphere of the Yedo period is retained through annual festivals of the Sanno Shrine (June 14-16), the Kanda Myojin Shrine (September 15-16), the Gongen Shrine (November 24) and others. Nothing will be more

interesting to one who comes to these shores for the first time to see the real Japan than to see these festivals reminiscent of the old days of Yedo. Simple customs of ancient Japan can be seen through these festivals. Some of these shrine festivals look like a spread-out picture-scroll illustrating customs of various eras in Japan. Gayly-decorated cars processions carrying Japanese orchestras playing music or miniature shrines carried through the streets by dashing young men in summer kimono are interesting to foreigners. These shrine festivals are gradually losing support in great cities, but in the provinces they are still observed as actively as ever.

Buddhist Celebrations

Japan is the largest Buddhist country in the world. Buddhist temples in Japan number about 70,000 and Buddhist believers are estimated to total about 9,000,000. Buddhist ceremonies are held on various occasions. Higan, the Week of the Equinox, is a busy time for Buddhist families. Usually, all members of the family visit the family graveyard during the week, care for the tombs and offer prayers to the spirits of their ancestors. Higan is literally translated "Yonder Shores," or Nirvana. Various vegetable foods, specially prepared for the purpose, are offered to the dead and sent as presents to friends and relatives. All Buddhist temples in the country hold special services during the period. The spring Higan week starts March 18th and ends on March 24th. The autumn Higan extends from September 21st to 27th. As during the Spring Higan, the Buddhist temples are busy during the Autumn Higan. The Imperial Court also takes these opportunities to pay homage to the spirits of the

Imperial ancestors, setting an example of worshipping ancestors to the people.

April 8th is set for Buddha's Birthday celebration. This day, marking the birth of Gautama Buddha, is celebrated by all Buddhist temples throughout Japan. Leading temples hold parades of small boys and girls and memorial services in honor of the founder of Buddhism. Amacha, sweet tea, is freely given at the temples to all visitors. In Tokyo an impressive procession of this kind is held under the joint auspices of various Buddhist sects. The day is known as "Hanamatsuri" or Flower Festival. The O-Bon Festival from July 13th to 15th is a more popular Buddhist celebration observed throughout the country. According to tradition, the spirits of the family ancestors and other dead members of the family come back for a visit and due welcome is given them according to Buddhist rites. The family tombs are visited and vegetable sacrifices are offered. People make small bonfires of stripped hemp stalks and light lanterns to guide the spirits of their ancestors into their homes. Bon Odori, or Dance of the Bon Season, is a simple folk dance which is given in the compounds of temples or elsewhere by common people, especially in the rural districts, under the light of lanterns.

Boys' and Girls' Festivals

March 3rd is the Girls' Doll Festival and May 5th as the Boys' Doll Festival. The former is sometimes known as the Peach Festival, because it is associated with peach blossoms which begin to open about this time. This day is a great day for the girls of Japan. All families, except the poorest, place decorated doll shelves in the guest

rooms or alcove with a set of dolls and accessories on them. The dolls are taken out from the closets and displayed for the enjoyment of the young girls of the family. The set of dolls is supposed to represent a miniature court of ancient days with the Imperial princes and princesses and their retainers. Considerable religious significance was originally attached to the Doll Festival, but later it became a mere pastime for children. It is said by some that the custom encourages happy family life, and by others that it fosters the spirit of piety and loyalty. Scholars declare that the custom originated during the reign of the Emperor Tsuchimikado (1199-1207), but it became popular only in the latter part of the Tokugawa period. May 5th is dedicated to the celebration of the Boys' Doll Festival. All Japanese families having sons observe this classic festival. Dolls for the festival are on display in the alcoves of the guest rooms of the families to wish health, success and prosperity to the boys. The sets of dolls displayed represent popular heroes of the Empire. In former days, and even now in some of the rural districts, large paper or cloth carps, often several yards long, are hoisted above the houses, symbolizing the idea that the sons of the families will be as strong as the spirited carp trying to swim up a waterfall. This day is otherwise known as "Festival of Flags," because flags or iris open their flowers at this season. This was a Chinese custom but when it was adopted by Japanese the spirit of Bushido affected it considerably and it now embodies respect of martial spirit.

Girl's Doll
Festival on
March 3rd



Cherry Viewing Party

Festivals of Four Seasons

Spring in Japan

No people in the world love and admire Nature so much as Japanese. They have a keener appreciation of Nature and this provides the background for expression of their taste in a great variety of annual events. A Japanese adage has it that "The year's plan must be formulated on New Year's Day." The Japanese take New Year's Day very seriously, because January 1st falls on the first day of the Empire Foundation by the old calendar. It is a time to forget the cares of the past year and enjoy feasts and indulge in all sorts of amusements in celebration of the coming good and lucky year. The houses are decorated, both inside and outside; the people are clad in their best clothes, and they all look very happy. In the Imperial Palace a religious ceremony is observed. The time-honored custom of worshipping the sun-rise at shrine compounds situated in the "lucky direction" of the year is widely observed from the traditional belief that so doing will bring luck. Many, of course, observe this custom without the belief. The compound of the Meiji Shrine in Tokyo, for instance, is always filled with worshippers at dawn on New Year's Day. Ceremonies celebrating the New Year are also observed at all Shinto shrines throughout the country. On this day and the following two days people call on their relatives and friends and exchange New Year greetings. People, young and old, men and women, are seen playing at shuttle cocks and battle doors, cards and other indoor amusements. After the merry month of January is past comes the bean-throwing ceremony on February

3rd or 4th, according to the year. This day is called the Setsubun, or change of the season, on which winter comes to an official end and spring begins according to the lunar calendar. Mamemaki, or the bean-throwing ceremony, is widely practised throughout the country. People scatter beans in an attempt to drive out the evil spirits in the house and call in good luck. Priests of the leading shrines and temples observe this custom in the presence of worshippers. Usually popular actors and wrestlers are engaged as bean-throwers. The Senso temple, Asakusa, Tokyo, the Narita temple, Chiba Prefecture, and other places where the ceremony takes place are crowded by superstitious people. April is the flower viewing season. Sakura or cherry flowers, look their best during the month. The word Sakura has become so famous that it is now known internationally. Cherry viewing parties are held almost everywhere in this country. Since the old days the cherry viewing has become a tradition. These flowers usually are at their best about April 10th. The whole country is jubilant with the cherry viewing atmosphere, seemingly under a great canopy of cherry flowers. Merry making under blossoming flowers is shared by people of all walks of life. The Imperial Cherry Flower Viewing Party is also held at the Shinjuku Imperial Garden. Foreigners, visiting and resident, are also invited by the Imperial Court to see the flowers. "Flower Dance" is staged by geisha girls at theaters during this season in Tokyo, Osaka, Kyoto and other cities. Tokyo geisha also stage a spectacular cherry dance known as "Azuma Odori." The whole city of Tokyo is in high spirits during the flower season.

Summer in Japan.

When the rainy season known as "nyubai" is over early in July, real summer comes with scorching heat. Bon dances are staged at night in the open air at various places, which enhance the summer night atmosphere as people go out after dinner to take a cool stroll. These dances are now encouraged in cities and rural districts. Men and women dance in the compounds of shrines dedicated to tutelary gods, parks and other vacant grounds to the accompaniment of tower drums and samisen. Places where Bon dances are staged are lit by paper lanterns of fanciful shapes. Spectators standing around the dancers give cheers and clap hands as the dances go on. The scene typically Japanese. Japan is a country known for its peculiar provincial art. When feudalism was dominant there were about 400 daimyos distributed in various parts of provinces. Home-art unique to these districts under rule of feudal lords prospered. The Bon dance is reminiscent of home-art. Fire-works are displayed in summer at various places. The Ryogoku river fete on July 22nd is marked by a brilliant pyrotechnic display. This event started during the Tokugawa period. Sea-bathing has become very popular among Japanese in recent years. Tokyo has many watering places in its neighboring districts, such as Kamakura, Zushi, Oiso, Hayama and others. These seaside resorts are overcrowded by Tokyo people, as if the throngs of the Ginza street were removed there. Extra summer trains are run daily from Tokyo to these seaside resorts.

Autumn in Japan

The moon viewing, chrysanthemum viewing and maple hunting are held during autumn. Events during autumn are mostly for those enjoying natural beauty. The custom of moon-viewing is no longer observed so generally as in the past, but it still delights the poetically-minded in the cities, and people in general in the rural districts. Before twilight sets in, the housewife will bring a table to the verandah where it can catch the moon beams and spread upon it a feast in honor of the moon. A vase containing autumn flowers will be placed on the left side of the family as it sits around the table in the moonlight and spends the evening composing poems and in merry-making. The full moon is on September 25th. Some wealthy men go to Nikko or Hakone to see the full moon. The Japanese people love cherry and chrysanthemum flowers most. The Imperial Family crest is the chrysanthemum. The white and yellow ones are most highly respected. The chrysanthemum flower viewing is one of the annual events for Japanese. The Imperial Court holds the viewing party about the middle of November. A chrysanthemum exhibition is held each year at Hibiya Park, Tokyo, on a large scale. Varicolored flowers in pots are exhibited there. Chrysanthemum dolls are an exhibition unique to this country. It is held at the Kokugikan Wrestling Amphitheater at Ryogoku, Tokyo. The maple hunting is another event of the late autumn. When mountains are tinged with green, yellow and crimson foliage and are afire with a profuse display of natural colors, nature-loving people go out to mountain resorts to enjoy the beauty of autumn colors. This is



The New Year
Decoration at the
Entrance Gate of
a Japanese Resi-
dence



New Year Japanese Card Game

called maple hunting. Places such as Okutama, noted for its picturesque scenery, Mount Takao and others are known for autumn scenery of crimson-hued maple leaves in the suburbs of Tokyo. Usui Pass is also celebrated for this scenery, but no places excel Nikko, Hakone and Shiobara for beautiful maple leaf scenery. Special maple hunting trains are operated during this season.

Japan During Year-End

Tokyo streets are festive with special sales of goods when the year-end approaches. Department stores and other shops are busy with their preparations. Their show windows are gayly decorated to attract shoppers buying year-end and New Year gifts. Public purchasing is heaviest in December. Posters are put before business shops and "ad. balloons" are in the air here and there. Neon-signed shops are specially decorated for the occasion and throngs of people go shopping. Year-end fairs are held in temple compounds and vacant lots. Department stores also hold these fairs. Christmas has become an important affair for the Japanese living in cities. Although at first it was regarded by the general public as an event entirely foreign to Japan, it has become a season of rejoicing for children in large cities, and the day is a regular annual feature, included in the Japanese calendar as such. Christmas decorations are displayed at department stores and Christmas presents are bought by city people. At the Imperial Hotel and dance halls of the city balls are held on the occasion. All Government and public offices close for the year-end and New Year holidays, commencing December 28th. On December 31st, New Year's Eve, many businessmen eat noodles at

their evening meal to bring the year to a happy conclusion. The noodle is regarded as a symbol of long life and continued prosperity.

f. Japanese Home Life

Japan is a country of family life. The family system owes its origin to the clan system. The family system based on the spirit of loyalty, filial piety and ancestor-worship forms the foundation of Japanese home life. The mode of home life underwent a change with the progress of time, but its foundation has never changed. A great family system is an iron rule of the Japanese home life in contrast to the husband and wife centric principle of the home life of the Western countries. The family head, his wife, children and parents live together in one family. Servants are treated as associate family members. Each member understands the position of others and thus all members live in a congenial way. They do not quarrel and complain, but work with smiles. In the Japanese home, the head of the family has the largest power and he is respected most from a legal notion and social viewpoint. He is, so to speak, a lord of a home castle. The Japanese people do not think it unreasonable to obey the orders of their family heads, because they are brought up in the atmosphere of ancestor-worship. Rather, they are glad to follow their instructions. The family heads in return treat their family members, their relatives and employees in a kind and cordial manner. The courtesy, moderation and control which mark Japanese home life are never forced, but come of long training in the family system. An old Japanese adage says, "A man has seven enemies outside." The

family head may meet his enemy at any time and lose his life. His family members accord him privileges when he is at home, because of his thorny life outside. His wife is of course the foremost of all family members in deferring to him. In a Japanese woman a presentable appearance is most important and it is essential for a Japanese woman to serve her husband at home in a warm and hearty manner. For Japanese women life outside their home is not important. They are absorbed in the cares of their home and have no time to divide their attention with the outside world. Japanese women form the center of home life for a long period of their life as daughter, wife, mother, grandmother or great grandmother. They look after all petty home affairs including children's clothes, their daily life, meal preparations, cleaning, laundry and a hundred and one other matters. They assume responsibility for all these. They feel it their duty to do so and seek pleasure in it. They do not complain that the best part of their lifetime is spent in such drudgeries, but, on the contrary, they take a modest pride in their virtues of obedience. The sole interest of Japanese women is the welfare of the family for which they are ever prepared to offer their best services. Japanese babies are brought up on their mother's milk. They grow on their mother's back till the next babies are born and then are transferred to the backs of amahs. When they are seven years old, they must go to school to undergo compulsory education for six years. Almost half the primary school graduates go to middle schools, and many to higher schools or technical schools and to universities. When boys attain the age of 20, they must take a military conscription examination.

Girls after their graduation from school stay at home and learn sewing, tea ceremony, flower arrangement and other arts which it is necessary for them to know when they marry. When men attain an advanced age, they usually yield their family positions to their oldest sons and live in retirement from social activity. They do not interfere much in family policies, but spend their days in reading, cultivation of potted trees and other hobbies. Sometimes they go to temples and shrines for worship and call on their old friends and relatives. Usually they spend the day quietly with their grandchildren. The consolation of the spirits of dead family members is one of the important functions of Japanese home life. This is based on the idea of ancestor-worship and on the Buddhist conception that the dead souls are enabled to rest in peace by masses performed by living family members. The home is the place for this Buddhist mass. Every home has its own miniature Buddhist shrine to which family members led by the chief pay their homage for the dead souls in the morning and at night. The Japanese family atmosphere is thus made sacred; and peace, moderation and courtesy pervade the home life. One may be led to believe that such home life must be monotonous and oppressive, but, in reality, it is not so. Japanese conform to the atmosphere of the four seasons and the monotony of the home life can be broken in this way. The climate is marked by extremes of heat and cold in Japan, but her people know well how to adapt themselves to climatic conditions. For instance, when the heat is intense they wear kimono made of silk gauze or of hemp. They take a hot bath in the evening at home or at a public bath house. Japanese are fond of the

hot bath and even the poorest bathes daily. After the bath they put on yukata, or summer bath kimono, and enjoy the cool evening air sitting on the bench in front of their houses or in the gardens. On the bench is placed mosquito-fumigator. People with fans in their hands have social chats with neighbors, spending the evening in a sociable way. When winter comes, they keep indoors wearing heavy cotton-stuffed kimono and old folks sit around the hibachi, or the brazier in which the charcoal fire is burning bright. In places where the cold is intense, people use a foot-warmer called kotatsu. They spend the evening in talk, warming themselves at the kotatsu. The Japanese home has music of its own. One of the Japanese musical instruments, the samisen, bears a closer resemblance to the guitar. Many Japanese women play the samisen, sitting on the tatami in the prescribed way. Husbands may sing to the accompaniment of Samisen. Samisen songs are mostly composed on themes of tragic love taken from old legends and other family members calmly listen to the melody. The scene is a peaceful one indeed. Radio sets are installed at many homes now and broadcast songs enliven the home life after dinner. Home is really sweet for the Japanese people. They have an unusual attachment to their home life and all sources of their activity are derived from home.

g. Rites And Traditions

Japan, a Country of Rites

Japan is particularly known as a country celebrated for rites, ceremonies and etiquette. Japanese are trained in good manners, as they are brought up in an atmos-

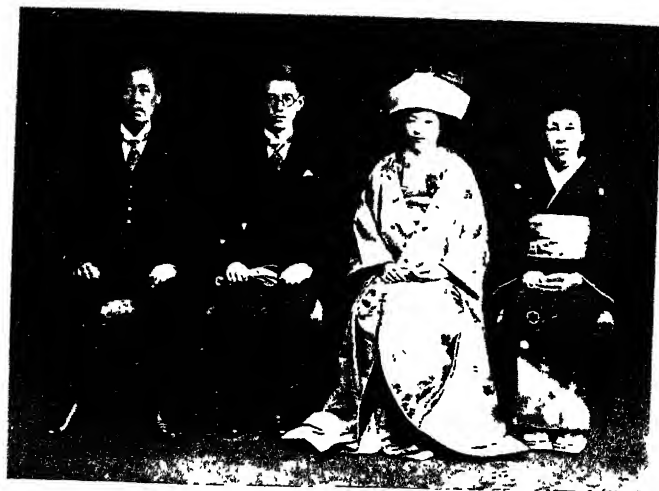
phere of reverence for gods, ancestor-worship, loyalty, filial piety, having the Imperial Court unbroken for ages eternal and the tradition of 3,000 years. To take a rather exceptional instance, good manners were necessary for chivalrous man to mediate in a quarrel. Manners and etiquette pervade the Japanese life. These are necessarily practised on the national holidays. On any occasion of a public meeting people attending join in three cheers of "banzai," or long live the Emperor, when the meeting ends. Juniors respect seniors and younger people serve older folks. Decorum is observed even among intimate friends. No language in the world has more variety of honorifics than Japanese. The use of the honorific differs according to men and their character, personality and status. Japanese address others in terms of respect, while they speak humbly of themselves. It is characteristic of the Japanese language that it has the prefix "O" applicable to every kind of noun. This prefix implies respect, excellence, graciousness and so forth. Not only the language, but the daily salutations of Japanese is itself well-mannered. They bow their heads when they see those whom they know. The extent of their bowing also differs according to the persons, young and old, men and women, they meet. The most respectful manner of salutation is called "saikeirei."

Rites of Marriage

Like the people of any country, the Japanese attach great importance to marriage. They respect it on the basis of the idea that filial piety makes it necessary to bring about the welfare of their descendants out of their



Matrimonial Ceremony in front of a miniature Shrine,
a Shinto priest officiating



Matrimonial Ceremony on Modern Style
Bride and Groom (Mr. and Mrs. Matsumoto) escorted
by their match-makers, Baron and Baroness Reijiro
Wakatsuki

deep respect for their ancestors. In Japan marriage is for the object of acquiring an heir by whom the family can be perpetuated, although married life not based on affection is rejected. It was true in ancient days. With time the viewpoint of Japanese on marriage has undergone some change, but this idea has not been seriously shaken. This is why marriage in Japan is regarded very seriously. The Japanese marriage consists of two forms. One is "yomeiri," literally meaning, to go to the other's family as a bride, and the other is "mukotori," or to adopt a man into one's family as the consort of a daughter. These two customs form the foundation of Japanese family life. Affected by the idea of freedom of choice in recent years, marriage based on love is fashionable, but, on the whole, the marriage takes place only after a formal interview arranged under supervision of parents or other family members. In most cases arrangements are made for the future bride and groom to see each other in a theater or other places; and, if they are willing to be married, a match-maker selects a lucky day, on which betrothal presents are exchanged between the families of bride and groom. This rite is very important, because it means that the promises of marriage shall not be broken under any circumstances. The betrothal presents consist of ceremonial robes and others in most cases, but, instead of these goods, money may be presented by both sides. Catalogue listing the gifts, money and names of close relatives with their occupations and addresses of each, written in Chinese characters with a hair-pencil on a genuine Japanese paper, are exchanged. The match-makers who usually must be a man and his wife, take the presents of the groom's family to the bride's home

and then receive those of the bride's family taking them to the groom's home. On the day of marriage, the bride exchanges a cup of sake, known as "cup of leave-taking," with her parents, brothers and sisters, thanking them for their patronage for many years. A formal messenger from the groom's home comes to the bride's home and takes her to the place where the marriage rites and celebration take place. In recent years the bride is taken mostly by a motorcar, but in ancient days she was carried in a palanquin with a parade. The marriage ceremony is held in front of a Shinto shrine or Buddhist altar, priests officiating. Then cups for plighting conjugal vows are exchanged between the bride and groom and mutual fidelity is pledged. This is followed by exchanges of cups between parents-in-law and bride and groom, close relatives and others. After the ceremony a dinner in celebration of the marriage is held. Friends and relatives of the bridal couple are invited. After the dinner is over, the couple start on a honeymoon trip according to a modern custom. Another ceremony of "satogaeri" is held several days after the marriage. This is a ceremony in which the bride comes back to her parents' home accompanied by the groom who brings his presents to the parents of his wife. A less elaborate celebration is held for the occasion. After it is over, the bride and groom make a round of calls on the families of those from whom they received presents.

Birth and Oshichiya

Birth is celebrated as a happy augury of family prosperity in Japan. Of course, the arrival of a baby is celebrated in foreign countries, but none but Japan celebrates

it so extensively. The ancestor-worship and heritage of ancestors' blood are highly respected by Japanese families, as they find significance of filial piety in the birth. A ceremony of wearing a white cotton cloth band around the hips in the fifth month of pregnancy is usually held. Close family members of the bride and groom hold a small feast on the day. When a baby is born a simple ceremony in celebration of the birth is held on the first day, fifth day and seventh day. In ancient days there was a ceremony of reading a passage from Chinese classics and twanging a bow string in a room next to the birth-room, when a baby was bathed. This ceremony is done in accordance with a time-honored custom. A baby is named on the seventh day after birth, called Oshichiya, or the name-day. Formerly, a person whom the parents respected or a man of fortune or longevity "christened" the baby, but nowadays the father usually christens his baby. In the evening the doctor, midwife and close relatives are invited to the feast. A larger-scale feast is held for a baby.

Worshipping of Tutelary Shrine and "Shichigosan"

When a baby attains its 107th day, the parents take it to the tutelary shrine to pray for its everlasting happiness and prosperity. This is one of the most important functions for the baby. It is gayly clad for the occasion, according to the status of parents and in the arms of a servant accompanied by the mother or grandmother is taken to the shrine. Sometimes, the baby is borne by the midwife or mother personally. A paper on which is written the name and hour and date of birth is pre-

sented to the shrine. A twig of the sakaki tree, the sacred Shinto tree, is offered to the god's altar. Then the offerings to the tutelary god are given to the baby as a happy augury. The parents' idea of taking the baby to the tutelary shrine is to pray for God's providence throughout the life of the baby and also to train the child in ancestor-worship from the babyhood. On the 130th day following birth, the first meal table for the baby is served. The mother takes the chopsticks and for formality's sake put pieces of boiled rice, fish and other delicacies to the mouth of the baby. This is a mere ceremony. Close relatives of the baby are invited for the feast of the day. The rites of "Shichigosan" also must not be lost sight of for the children's affairs. The first Girls' Doll Festival is celebrated on March 3rd and the first Boys' Doll Festival is celebrated on May 5th. November 15th is known as the Shichigosan (7, 5, 3) Festival. On this day boys who attained the age of 5 years and girls who attained that of 3 or 7 are taken to the shrines to express their gratitude for the protection of the guardian deities and their safe growth throughout the period of early childhood, at the same time beseeching future protection and happiness. Girls who attain the age of three doff their white birth clothes and don colored clothes. This is called the ceremony of "change of colors." The girls at this time have their hair done up and a ceremony is also held for that. In ancient days boys put on "kamishimo," old ceremonial robe, and the occasion was celebrated under the name "hakamagi-no-ivai." Girls at the age of seven used to don "obi" and the occasion was celebrated as the ceremony of obi

wearing. The practise of Shichigosan has been observed up to the present.

Ceremony of Longevity

The respect for aged persons in connection with ancestor-worship is supreme in Japan. A celebration of one's sixty-first anniversary is held. The Cycle of Cathay or Zodiacal Cycle makes a revolution and the zodiacal sign of the year in which one was born comes back on the sixty-first year. Japanese people use to say that a man comes back to babyhood when he is 61 years old. A celebration is therefore held for the man for his longevity. He wears a red kimono such as a baby wears on the day of celebration. When he attains his seventieth year, another celebration is held. An old adage says, "Few persons live as long as seventy years." When he becomes seventy-seven, a larger scale ceremony is held and the greatest of all is for a man on attaining his eighty-eighth birthday. Thus, respect for aged persons has been a national trait for a long time. Japan has organizations called "Respecting the Aged Societies" in various localities, which often give entertainments for them.

Funeral Rites

Funeral services in Japan are held with Shinto, Buddhist and Christian rites, but the Buddhist funerals predominate. In Shinto funeral rites a priest reads a message of condolence and then a chief mourner offers sacred sakaki twigs to the altar, followed by senior members of the family, relatives, friends, members of the funeral committee and attendants in the order mentioned. When the worshipping of family members is over, the chief

mourner goes before those present and thanks them for the honor of their attendance. After the rites are over the chief mourner and close relatives stand and bow in silence to the coffin. Nearly the same procedure takes place in Buddhist rites. In the presence of close relatives, the coffin is cremated and buried. The death anniversary and monthly date of death are commemorated. In Shintoism the rites are held on the 10th, 20th, 50th and 100th days and in Buddhism on the 7th, 35th, 49th and 100th days. After these dates the rites are held every five years in Shintoism, and on the first, third, seventh and thirteenth years in Buddhism.

AMUSEMENTS AND TASTES

- a. Tastes of the Japanese
- b. "Chanoyu," or Tea Ceremony
- c. "Ikebana," or Flower Arrangement
- d. "Go" and "Shogi", or Japanese Checkers and Chess
- e. The Kabuki Play
- f. Japanese Dance and "No" Drama
- g. Places of Amusement

a. Tastes of the Japanese

To casual observers it may seem that the Japanese people do not understand things fashionable or elegant, as they are brought up in the traditional atmosphere of reverence for gods and ancestor-worship, the ideas of loyalty and filial piety and manners and ceremony. The fact is otherwise. Because they live amid picturesque scenery, they have a rather pleasant and optimistic nature. They have their own amusements and tastes, and an idea of elegance. They know how to amuse themselves with flowers and birds and to pass their days in nature's company. They understand how to appreciate dancing and singing and how to lead a gay life. Amusements and taste underwent changes in form and substance in line with the development of thought and tendency. New and more appealing kinds of amusements have been introduced but there are many traditional amusements to which Japanese cling. As the present civilization of Japan is mingling with Western civilization, so its amusements and tastes are also mixed with those of the Western countries. For example, musical instruments such as

samisen, koto and others are still used widely on the one hand, but foreign music is enthusiastically supported on the other. The same is true of the play. Many people admire the classical splendor of the Kabuki, but more are interested in movies and revues. Thus, the Japanese people are adhering to their tradition, but still seek a modern atmosphere of amusement, creating new tastes and diversions to enliven their life.

b. "Chanoyu" or Tea Ceremony

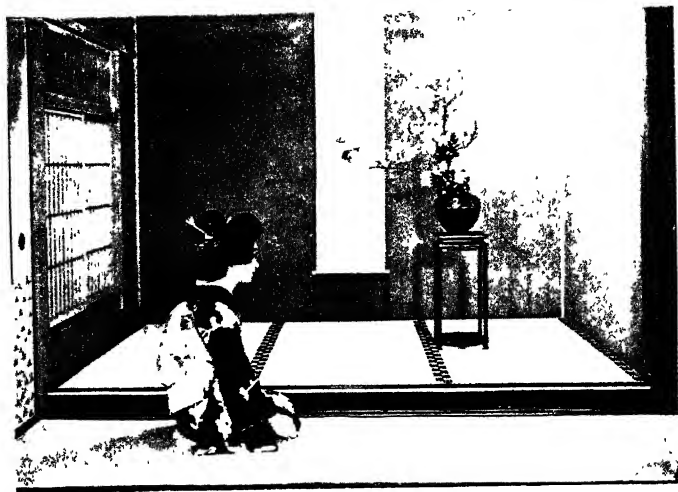
Tea is a part of Japanese family life. It is served to all guests at Japanese homes. It is the essence of the customs and manners of the Japanese people. Naturally, manners and etiquette on the basis of tea have developed in Japan, and, moreover, these developed into a sort of art. This is called chanoyu or chado, to be translated as tea ceremony. It is deeprooted in Japanese life. The tea ceremony contributes much to spiritual culture. All great masters of the tea ceremony went through Buddhist asceticism of Zen training and their spirit is reflected on the tea ceremony. The ceremony can be called a fountain source of the modern traditional art of Japan. It tops the esthetic life of the Japanese people. In the 15th century the Shogun Yoshimasa Ashikaga built the first tea chamber, still to be seen in the Silver Pavilion in Kyoto. The ceremony was codified by Senno Rikyu in the 16th century, and his regulations are observed today. It is an intricate performance in which powdered tea is whipped into a light-green froth, and served in lacquered bowls, looking very much like pea soup. It is indeed a tea soup, and not a tea infusion as foreginers understand the tea drink. Of course, the tea ceremony has nothing

to do with ordinary tea drinking. The great mass of the people in Japan use ordinary tea, generally of such a cheap character and they prepare it as foreigners do, only they more often than not use just hot instead of boiling water. Just attend a school where the Senge tea ceremony may be observed. First the tea utensils are cleaned with much ceremony by a Japanese lady. After placing a spoonful of the finely powdered tea in the special tea bowl, she pours over it a dipperful of boiling hot water from a kettle simmering over a charcoal fire box. The mixture is then whipped into a creamy froth with a small bamboo brush. Every movement has a meaning all its own, so to speak ; but, then, nearly everything is symbolical of Japan. All the special utensils are arranged in a special way, and are cleaned in a prescribed fashion, the tea itself being manipulated in a special manner. In short, every detail of the preparation and service of the tea is as written down in the ritual as provided by Senno Rikyu 300 years ago. Once prepared, the tea drinker is expected to receive the dish of tea in the traditional manner from the hands of the serving maid with great solemnity, raising it to the lips with both hands in a dignified fashion. The guest may slowly take several sips, but he must be careful to leave a small sip in the bowl at the end. As he tosses off this final sip, he is expected to throw back his head and drain the divine nectar with a distinct sucking noise, which attests his great delight. The original spirit of the art of the tea ceremony is based on contentment and repose and the principles of courtesy and decency. The fundamental idea is social justification, the rich and the poor well judging or their circumstances and allotments and avoiding

either extravagance or parsimony. The wealthy and noble may use at their tea-party priceless treasures, but we should not consider this merely as indulgence in luxury, but should regard it as the host's efforts to entertain his visitors with the utmost respect, and not the least self-conceit or haughtiness should be implied on his part. The courtesy and moral sense involved in the tea ceremony are derived from the doctrines of Confucianism and the unique principle of the tea service is grounded on Buddhism, especially on the spirit of the Zen Sect, the most abstruse of the Japanese Buddhist denominations. The dilettante Shogun Yoshimasa was weary of statecraft and retired to the Silver Pavilion to immerge himself in the esthetic arts and cults in companionship with the masters of his day, such as Soami, Shuko and others. Senno Rikyu, the greatest exponent of the cult, enjoyed the patronage of Oda Nobunaga and Toyotomi Hideyoshi, the two great military rulers and ardent lovers of the tea ceremony. There is no doubt that, during those stirring and turbulent times, the cult, of which the principle was to rule one's own mind and establish a refined mutual good feeling, exercised a great influence on the hearts of men. Senno Rikyu instituted and brought the formalities of the tea ceremony to such perfection that his principles were handed down by his followers through ages and even to this day. From his day down to the Tokugawa Shogunate the tea ceremony was a pastime universally enjoyed by aristocratic and wealthy people. It was a matter of hospitality among friends and acquaintances, and daimyos, feudal lords, used it as a means of testing the culture of their retainers. Then came the Meiji Restoration, and for some time

following it the ceremony was practised almost exclusively by wealthy people. Chanoyu, when carried out in its full formality, is a most intricate ceremony. There are exact and elaborate rules to be observed. After receipt of the invitation, the guest must appear in the appointed tea ceremony house in perfectly clean attire. He must wear ceremonial clothes and a new pair of tabi and carry with him a white paper fan. The sukiya, the edifice for tea ceremonials, consists of a tea-room proper, an anteroom (mizuya) where the tea utensils are washed and arranged before being brought in a portico (machiai) in which the guests wait until they receive the summons to enter the tea-room, and a garden path (roji) which connects the machiai with the tea-room. It is smaller than the smallest of Japanese dwelling houses, while the materials used in its construction are intended to give the suggestion of refined poverty. Yet, this is the result of profound artistic forethought, and the details are worked out with care. However faded the tea-room and the tea equipage may seem, everything is absolutely clean. Not a particle of dust will be found in the darkest corner. The tea-room is absolutely empty except for what may be placed there temporarily to satisfy the esthetic mind. In it repetition is scrupulously avoided. The various objects for the decoration of a room should be so selected that no color or design shall be repeated. The simplicity of the tea-room and its freedom from vulgarity make it truly a sanctuary from the turmoil of the outer world. There and there alone a man may consecrate himself to undisturbed adoration of the beautiful. When the guests arrive at the house, they first enter the waiting-room in the garden and take seats on the

bamboo benches there. In front of the waiting-room there is placed a stone basin, in appearance resembling a round hand-mill, about one meter in diameter, filled to the brim with pure water. Then one of the host's children appears holding up a bamboo ladle, also filled with water, and approaching pours it into the basin, so that the surface swells and the water overflows. This is done by way of silently expressing a hearty welcome. Then the guests are conducted into the tea-room. They enter the room by the small entrance in single file, the relative order being previously decided. Then they go through a ceremonial appreciation of the hanging scroll on the alcove wall and the utensils to be used in the ceremony. This finished, the sliding screen called fusuma is opened and the host enters and exchanges greetings with the guests. The maximum number of guests is five, four sitting in a row, and the fifth at right angles to the rest. The host sits facing the row, near the square hearth, which is fitted into the floor at one corner of the half mat in the center of the room and on which is placed an iron kettle for boiling water. Before they proceed to the tea-ceremony itself, several things are to be done according to the rules—the sprinkling of pure ashes in the hearth, the replenishing of the fire with charcoal, and the burning of incense. Meanwhile, the water in the kettle begins to boil, and the tea-ceremony proper is begun. The host brings in the utensils: first the water-jar, secondly the tea-caddy and tea-bowl within which is placed the tea-whisk, a white piece of hemp-cloth and a bambo spoon, and thirdly the small bamboo ladle, the futaoki (bamboo utensil in which the kettle lid is to be placed) and the waste-water receptacle.



Admiring Flower Arrangement and Hanging Scroll
in course of the Ceremony



"Chanoyu" or Tea_Ceremony

All prepared, the host performs the ceremony of *fusuma-sabaki*, the wiping of all the utensils with a piece of thick and heavy silk cloth called "*fukusa*," the color of which is purple or crimson. Then he proceeds with the preparation of tea. First, two or three spoonfuls of powdered tea are put in the bowl, the boiling water is poured into it, and the infusion is beaten to a froth. When the mixture is complete, the host places the bowl before the guest at the head of the row, who takes three sips and a half and, wiping the brim carefully, sets the bowl midway between himself and the next guest, who, bowing to his fellow guests, draws it toward him. He also sips and passes the bowl to his neighbor and so on to the last guest, who drains the contents. This concludes the preliminary phase. The host then makes tea again in a bowl for the first guest, who drains it in three sips and a half and returns it to the host. The host makes a fresh bowl of tea for the second guest and so on to the last. There is a *koicha* (thick tea) course and an *usucha* (thin tea) course, one of which is used according to the school to which the host belongs. This is an outline of the tea-ceremony. Its complexity lies in the strictly prescribed formulas, which must be observed in the arrangement of the room, in handling the utensils, in the way in which the tea should be drunk. When and how the utensils should be taken up and admired, the hanging scroll and flower arrangement should be praised—these are all prescribed and scrupulously observed as dictates of refined taste. Every movement should be at once deliberate and delicate. The result is that the tea-ceremony imparts to its votaries not only gracefulness of behavior, but also that precious mental composure and

placid, harmonious spirit, which are believed to be characteristic of a cultured Japanese.

c. "Ikebana" or Flower Arrangement

"Tokonoma," or alcove, is the main feature of the salon in the Japanese house. Flowers neatly arranged in a vase are always placed on the tokonoma. The Japanese red-star lily with dew on the leaves, for instance, is arranged in a vase for the tokonoma. Ikebana, or flower arrangement, is not the art of keeping flowers alive in water, because, even a beautiful flower does not look beautiful, if no proper arrangement is made. How to make flowers look really beautiful and fresh is the art of flower arrangement. It was not until the 15th century during the Ashikaga period that this art was created. It developed in line with the tea ceremony. Like other objects of art, the flower arrangement was subsidiary to the entire decorative scheme of the tokonoma. About the middle of the 17th century a new system of flower arrangement was invented and produced many experts of this art. Today, ikebana has become one of the refined accomplishments essential for Japanese women. With the Japanese the love of flowers amounts to a passion. Nevertheless, you will find no flowers in their gardens. Both flowers and garden are admired and loved as symbols of all-beneficent nature; they are not mutually dependent as in Occidental thought. Each is sufficient without the other. A garden may be a miniature representation of some well-known natural scene, but at the same time it will be the expression of a spiritual mood. So with flowers—the Japanese are not content only to admire the beauty of perfect blossoms,

they must arrange them to express some mood of nature or of man. A garden symbolizes the grander phases of nature; flowers symbolize one small phase of nature, nature in which, to the Japanese thought, man and beast and flower are one. Rocks are regarded as living and are even used as essential parts of flower arrangement. The material foundation of a Japanese garden, the trees, plants, rocks and water which go to make up the composition of the whole, is often a reproduction on a reduced scale of the surrounding scenery, but its purpose is purely esthetic, perceived not only by the eye but by the mind, the heart and the soul. It must suggest tranquility, or the exhilaration and inspiration of rugged and wild nature, or the simple pleasure of open country. The ideal Japanese garden is above all a retreat for secluded ease and meditation, and must accord with the taste, sentiments and occupation of the owner. This rule applies to flower arrangement. It must suggest to the viewer some sentiment, peace, virtue, prosperity connubial felicity or martial valor. The Japanese have an inborn love for growing, living things, but flowers merely as flowers are of small interest to them. Flowers are esteemed for their expression of the common life of all nature. In a Japanese flower arrangement it is more important that flowers of a like habit of growth be used than that the colors of the flowers harmonize. An arrangement of evergreen branches expressive of the life rhythm of that particular tree is more beautiful than the most beautiful color harmony of flowers that quickly fade and die.

In Tokyo alone there are said to be about 30,000 teachers of flower arrangement, and it is indeed a poor,

backward village that cannot boast of at least one such teacher. Many of these teachers are men. The pastime, or art, of flower arrangement has always been the prerogative of the samurai. Unusually these teachers of flower arrangement open their homes to pupils one or more days each week. The teacher provides the flowers and containers in which to arrange them, but the pupils bring their "hanabasami" or flower shears. Each pupil has a small stand allotted to her, she selects her flowers and a suitable container and proceeds to make an arrangement. This finished, the teacher comments on it and makes corrections, after which the pupil must take it apart and rearrange it. This is the method pursued by the Japanese, who are born with an instinctive ability to arrange flowers. For some time the pupil must be content to follow blindly the instructions of the teacher till one happy day the light dawns on her and she perceives the basic rule governing all arrangements. So important is a knowledge of this art considered that it is one of the essential accomplishments of the young girl of today. Flower arrangement is recognized as one of the Japanese national arts, and as such is encouraged by the Ministry of Education. The Ministry has granted certificates of recognition to many founders of modern schools. About 30 of the modern schools are quite well known and flower arrangement enthusiasts can tell at a glance to what school any arrangement belongs. The reason for this is that they all trace back to one original school, in existence today with headquarters in Kyoto, where the forty-third lineal descendant of the founder is the acknowledged fountain-head of all honor in the world of flower arrangement. The Japanese word "Ikenobo"

used for all flower arrangement means "living flowers," and the etymology of the written character would seem to bear out this fact. Ikenobo is the oldest and most famous school of flower arrangement. After Buddhism became adapted to Japan the term used for Ikenobo arrangement came to be "Rikka" or standing flower. It should be explained here that "ka" and "bana" both mean not only flowers, but also grasses and branches of trees. The Japanese naturally have little love for cut flowers which wilt quickly and thus symbolize the shortness of human life. They prefer branches of evergreen predominant in any arrangement as this suggests to them the greater life of nature and the universe. During the reign of the Empress Suiko, (593-628, A.D.,) Ono no Imoko was sent to China from the Imperial Court to study the Buddhist scriptures and the civilization of China at that time. On his return, and on the death of his patron, Prince Shotoku, he built a small temple in which to pray for the repose of his soul. Also, he constructed a garden after the style then prevailing in China, with a small lake. This was so unusual that the temple became known as "The Temple of the Lake," or "Ikenobo." "Bo" is one name for a small temple or priest's dwelling and "ike" is the word in use today for pond or lake. Ono no Imoko devoted himself to Buddhism and particularly to the practise of arranging flowers to be offered daily to the Buddha. He declared that flowers used as offerings should not be offered thoughtlessly, but care should be taken with them. In course of time flowers arranged with any attempt at formality were said to be "in the style of those offered at the Temple of the Lake," thus giving rise to the use of "Ikenobo" to

designate a formal arrangement. Perhaps the greatest single influence on the arts of Japan was exerted by the Zen sect of Buddhism. With the advent of Zen and the rise in number and strength of the military class, this culture was carried to all parts of Japan, influencing even the construction of houses. Tea ceremony, as was stated in the preceding article, is one form of esthetics developed by Zen students. This cult is the epitome of Japanese civilization. It is a point of view, a way of life. Its insistence on simplicity, even austerity, modified all the arts. Chajin, or masters of tea ceremony, became the designers of gardens. Under their influence the Japanese flower arrangement was greatly modified. Chabana, a form of Nageire, came into being. Nageire means "thrown in" and developed slowly with the spread of Zenism, for whose flowers Rikka arrangements were too ornate. This form of arrangement was used in the tokonoma in front of a Buddhist picture and was simply a natural branch of flowers thrust into a vase so as to display the beauty of the flower to the best advantage. Chabana is a very refined form of Nageire, usually consisting of a single white blossom or bud. The perfection of Japanese flower arrangement was not accomplished in a year, or even in tens of years. It was the growth of centuries, but by the end of the 13th century, Ikenobo flower arrangements were made in the form which is in use today, that is to say, triangular with three quite distinct points. Soami said the highest branch, "Shin," represented spiritual truth, the lowest, "Tai," material substance, while the third and middle branch, "Soe," is the harmonizer between the two. This nomenclature was adopted by the teachers

of Rokkakudo and is in use in that school today. There has been no change in either form or terminology for almost 700 years. Other schools of arrangement, such as Enshu-ryu, Higashiyama-ryu, Shogetsudo-ryu, Ko-ryu and many others branched off from the original school of Ikenobo. It is difficult for the uninitiated to discern the differences between the schools, especially in the Seika or formal arrangement. Sometimes one is tempted to think the only difference lies in nomenclature. All are based on the three fundamental points of Shin-Soe-Tai. The influence of Confucianism caused some of the schools to use Ten-Jin-Chi, for these three positions—these words meaning Heaven-Man-Earth, a concept slightly easier to grasp than the more spiritual terms of Shin-Soe-Tai. Other schools use different designations, Tenno, Family, and Children, etc. About 70 years ago, when Japan opened her doors to the Occident, another influence was brought to bear upon the art of flower arrangement, that of a change in the architecture of the homes of the people. The stiff arrangements of the Ikenobo type were designed to be viewed from one position only. With the advent of European furniture, flowers were needed for the center of the table, and must be viewed from all sides. Nageire was revived, but that also is designed for one viewpoint only. The teachers of the different schools rose nobly to the occasion, and a form of arrangement called "Moribana" or "piled up" came into vogue. Still another development is a small number of schools who disregard all the old principles and boldly strike out into what they mistakenly imagine is the European way of flower arrangement. Some of these arrangements are artistic, some decidedly not so.

d. "Go" and "Shogi," or Japanese Checkers and Chess

As flower arrangement and tea ceremony are cultured accomplishments for Japanese women, so are "go" and "shogi" for men. The game of "go" has been played in Japan for a long time. In the Shosoin, famous storehouse of the Imperial Court at Nara, is still preserved the checker board used by the Emperor Shomu. The game was made one of the pastimes of the ancient Imperial Court and then it became a favorite amusement among the Court nobles and even among warriors. To begin with Japanese checkers, go, it is the most popular of the indoor pastimes of the Japanese—a very different affair from the single game known to Europeans and Americans as Goban, properly the name of the board on which the go is played. Clubs and professors of the art are found in all the larger cities. Go may with justice be considered more difficult than chess, its wider field affording more numerous ramifications. The game was introduced into Japan from China during the reign of the Emperor Shomu (724-756 A.D.). In the middle of the 17th century, a noted player, Honimbo, was summoned from Kyoto to entertain the Chinese ambassador then at the court of the Shogun, from which time forward special go players were always retained by the Shoguns. Go is played on a square wooden board. Nineteen straight lines lengthwise and the same number of lines cross ways, crossing each other at right angles, make three hundred and sixty-one me, or crosses, at the point of intersection. These may be occupied by a hundred and eighty white and a hundred and eighty-

one black stones. The object of the game is to obtain possession of the largest number of me. This is done by securing such positions as can be most easily defended from the adversary's onslaughts. There are nine spots on the board, called seimoku supposed to represent the chief celestial bodies, while the white and black stones represent day and night, and the number of crosses the three hundred and sixty degrees of latitude, exclusive of the central one, which is called taikyoku, that is, the primordial principle of the universe. There are nine degrees of proficiency in the game, beginning with number nine as the highest point of excellence attainable. In playing, if the combatants are equally matched, they take the white stones alternately; if unequal, the weaker always takes the black, and odds are also given by allowing him to occupy several or all of the nine spots or vantage points on the board—that is, to place stones upon them at the outset. Very few foreigners have succeeded in getting beyond a rudimentary knowledge of the game, because of its complicated nature.

Japanese Chess (*shogi*) was introduced from China centuries ago; and though it has diverged to some extent from its prototype, the two game still have a feature in common distinguishing them from all other varieties. It is this. The rank on which the pawns are usually posted is occupied by only two pieces, *hisha* and *kaku*. Also, on either side of the king are two pieces, called *kin* in Japanese. There are eighty-one squares on the Japanese board, and the game is played with twenty pieces on each side, distinguished, not by shape or color, but by the ideographs upon them. Though the movements of these pieces resemble in most respects those followed in

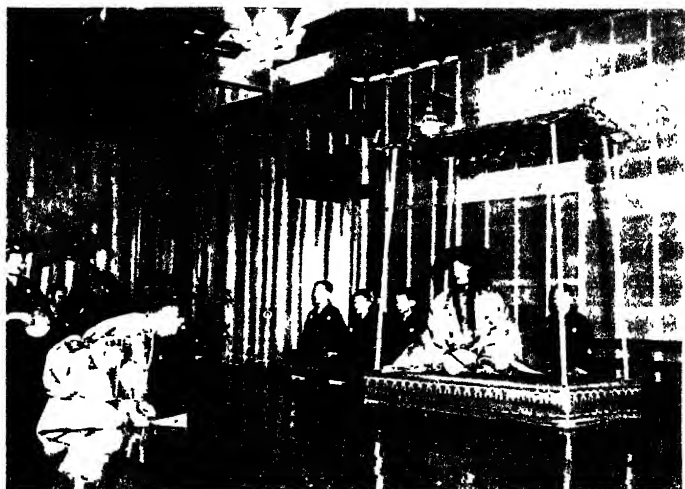
the European game, there are certain ramifications unknown to the latter. The most important of these are the employment of the pieces captured from the adversary to strengthen one's own game, and the comparative facility with which the minor pieces can attain to higher ranks. Chess is understood by all classes in Japan. Even coolies on street corners improvise out of almost anything around them materials with which to play, and thus while away the tedium of waiting for employment. But it is comparatively little played by the educated classes who hold its rival "go" in much higher esteem. O is the king, keima is the knight, hisha the rook, and kaku the bishop—pieces having movements like them. Fu is the pawn. The movements of the yari also resemble those of the rook, but are confined to the single rank on which it stands. Gin (silver) and kin (gold) are not found in Western chess. Gin moves one square diagonally only. The kin, besides having similar movements, has also the power of moving one square on each side of itself, but it cannot return diagonally. The fu advances one square forward, but captures as it moves. When any piece moves into the adversary's third row, it may become a kin. This is indicated by turning the piece over. Every piece so promoted loses its original character, except the hisha and kaku to which the movements of the kin are added. A captured piece may be employed at any time for either attack or defense. To checkmate with the fu is a thing vetoed—or at least considered "bad form"—in this non-democratic game. Neither is stale-mate permissible in Japanese chess. You wait until the adversary makes a move which admits of a free action on your part. The

object of the game is to checkmate the king.

e. The Kabuki Play

The commonest drama in Japan is the Kabuki, the most popular and interesting for the Japanese people at large. Foreign visitors to Japan must see it and it must be seen to be appreciated. The Kabuki is essentially a product of past ages, which, with its enchanting beauty and gorgeous color, often captivates the fancy of foreign visitors. This drama is not old as age goes in Japan. It sprang spontaneously from the people, the tradesmen, the artisans and others who were excluded from the pleasures enjoyed by the aristocrats and samurai in the old days, but, like all organic growth, its forbears may be recognized in the stage art of Japan prior to its birth. The life of Japanese commoners during the days before the Meiji Restoration is demonstrated by this drama. Like Mount Fuji, the beauty of the Kabuki is a boast of the Japanese. The term "Kabuki" is internationalized. The art owes its origin to Okuni, one of the Shinto shrine dancers, about 370 years ago, performing on a public street in the capital city of Kyoto. It later developed into an excellent and distinct art of a high order. To the Westerner, the technique of Kabuki may seem at first extremely complicated. The drama is primarily a picture for the eye, although dialogue is used and an orchestra-chorus seated on the stage plays very much the same role as was played by the chorus in classical Greek drama, aiding the action with explanations to the audience. The life and thought, costumes and manners of all classes of feudal society are well illustrated on the Kabuki stage, while

skilful color and combinations in costumes, stage architecture and furniture tend to carry the spectators into a land of imagination and romance. In dramatic ability the stage of Japan takes rank with that of any country. In stage settings and mechanics it has much to teach the rest of the world. Its gorgeousness of costuming and pageantry find no equal. One of the features of the Japanese theater is the *hanamichi*, or flowery way, which usually consists of two long platforms on the same level which stretch through the audience to the stage to the rear of the auditorium. They are chosen by the actors for their best entrance and exits and are extremely effective when processions are used. A perfect harmony of picture, music and dancing form the essence of the Kabuki. This is the outward beauty of the drama, and its inner beauty is in the plot of drama based on love and duty. These two elements must be combined into one harmonious whole. In this the Kabuki differs from the Western opera or Shakespearian dramas, which attach much more importance to music and plot. Even though something contradictory exists in the plot, this does not matter very much, if the artistry of actors is excellent. Japanese dramatic plots are very complicated, but the object is refined and excellent artistry. From the orthodox viewpoint of dramatic artistry there exists absurdity in some plots, but nevertheless this does not cause the Kabuki to lose its value and charm. Kabuki actors are trained from childhood and because of the difficult conventions to which they must conform few can become Kabuki actors after the age of twenty. The profession of Kabuki actors is in most cases hereditary. In Kabuki proper, all roles are taken by men. The *onnagata*,



The "NO" Stage with Two Actors and Singers



A Typical Stage of "Kabuki," Orthodox Drama |

or women impersonaters, devote years of study to femininity, and in most cases they are more feminine than women. The Kabuki-za at Kobikicho, Tokyo, is the largest theater in which the Kabuki dramas are enacted.

f. Japanese Dancing and "No" Drama

The Japanese people have liked dancing since the old days. They dance when a house is newly built and when the rice is harvested. If a drought comes during the rice growing season they dance praying for rain and when the rice crop is good they also dance in celebration. This is not only the case with the farm districts, but with the fishing villages. Fishermen dance in prayer for heavy catches of fish. Rural people especially like to dance; they dance throughout the night at festivals in shrine compounds. Japan has a great variety of provincial dancing, which was adopted by the Kabuki play. In the old days people in urban districts could not see dancing unless they went to theaters. The Kabuki produced many dancing experts such as Danjuro Ichikawa, the ninth, Kikugoro Onoye, the fifth, and others from among actors. Entirely different in type from foreign-style performances is the "odori," or Japanese dance, as is given by the geisha, the native dancing girls. Kyoto, the ancient capital, boasts the best organization, which gives an annual dance party. The beauty of the Japanese dance comes from the lines of the kimono and the gestures. Musical instruments such as samisen, koto, tsuzumi (long snare-drum beaten with the hand) and others accompany the dance, and songs such as the tokiwazu, kiyomoto, nagauta and others are sung to the accompaniment of these instruments.

The "No" drama is as aristocratic as the Kabuki drama is plebeian, and even now its performance and enjoyment are practically restricted to the upper classes. In feudal Japan, the No was the principal form of entertainment among the aristocrats and warrior class. It was often given in the presence of the Emperor, and there prevailed a custom for a time of inviting the common people to performances given in commemoration of some happy event by the Tokugawa Shoguns who used the No on all ceremonial occasions. The origin of the No dates back to the 14th century when the culture of Japan had reached a high development. It was an era of verse writing, of painting, of exquisite court ceremonial. Among the literary remains of that period we have a group of brief dramas that have come down to us under the name of the Japanese No, or "No Play" of Japan. They constitute a truly original and highly characteristic literary treasure, which remains a precious example of genuine Oriental form and inspiration. The little plays were the outgrowth of entertainments given by wandering bands of minstrels and jugglers who performed on the rude stages in the temple courtyard to relieve the monotony of the long Buddhist ceremonial and to furnish diversion for the visiting pilgrims at festival seasons, and although originating as scarcely more than vaudeville had developed by the middle of the 15th century into a serious form of art. At that period there was probably a considerable body of plays, but for purposes of actual presentation there have come down to us only about 250 to form the repertoire of present-day Japan. The structure of the plays is of the simplest; in a word, they consist of a dance by the leading character preceded by

dialogue leading up to and explaining the circumstances of the dance and followed by a terminating dialogue and chorus. As to the cast, there is a leading character, the "Shite" who may or may not have a follower or two; a protagonist, or supplementary actor, also with a follower or two, who is called the "Waki," and who is very often represented by a traveling priest; and it is the Waki's part to ask the questions and elicit the story of the play. Then there is a chorus of six or eight members, always wearing citizen's dress, which does not play the part of commentary as in the Greek drama, but enters into dialogue with and speaks for the different actors, notably for the Shite while he is performing his dance. The language is somewhat archaic and presents many characteristic Japanese figures of speech, often impossible to translate; Buddhistic allusions and "tags," and dialogue derived from theological disputations. All this so difficult for foreign auditors, is understood and enjoyed by the Japanese, for the No audience is a highly cultivated one, and familiarity with the No plays is a requisite part of the education of an upper class Japanese. The diction of the actors is slow and of a quality quite apart from ordinary speech, indeed there is no attempt at realism. The actors intone, the chorus chants and the musicians seated in a row at the back of the stage utter from time to time a crooning whoop, a sound difficult to take seriously on first hearing, but which one comes to wait for breathlessly. The musicians are three in number, seated in a row just in front of the painting of a great and venerable pine tree. The instruments are a flute and two drums, a small one held at the shoulder, somewhat like a tambourine, and another

small one held at the striking with the flat of the hand or knees. These drums are played by striking with the flat of the hand or with a thimble finger, producing sounds something between a whoop and a thud. The music is strangely alien to Western ears, but as the play progresses it assumes extraordinary control of the listener's emotions. The whole expression of the No play is one of great solemnity; noble verse and statuesque dancing where every moment is consecrated by ancient tradition. The drama of the No is one of the last beautiful spectacles that we have preserved from the old days. The No plays are represented in Japan today under five different schools, and in different localities, notably in Tokyo, Kyoto and Nara, where the tradition in regard to speech, action and dress is perpetuated. The costume, a notable feature of the plays, has been handed down unchanged for generations. The No theater is theoretically out-of-doors, but not always so in practice. The Kongo theater in Kyoto, one of the most important schools, is under a roof, but at Miyajima the stage is at the water's edge near the red lacquered temple, having for background, beyond the immemorial pine of the setting, the opalescent water of the Inland Sea. Ever since the great reformation at the beginning of the 15th century, the No has had four main acknowledged schools or houses; Kwanze, Komparu, Hoshō and Kōgō, all of which still exist. Later, another school, Kita, won official recognition, while still another, Umewaka, also has many followers, the variation upheld by each school being but slight. On the whole, the No performance may well be compared to a masterful Oriental picture in black monochrome, both being guided by highly

idealistic aims and artistic aspirations and possessing alike great impelling qualities that thrill the devotee and sometimes weary the uninitiated.

g. Places of Amusement

The amusement world of the Japanese people is marked by mixture of Eastern and Western civilization. There are cafes, bars and dance halls and there are geisha houses and machiai, where geisha girls entertain guests. Japanese cafes and bars also functionate as mediums of social intercourse, while those in Western countries simply serve the need of guests for food and liquor. Japanese cafes keep waitresses who give services of a more decadent nature. It is difficult to give a clear-cut explanation what a geisha is, as no girl of a similar nature exists in foreign countries. Geisha may mean to Westerners a special class of women of morally corrupt nature, but this is not necessarily true. When Japanese hold receptions at restaurants, to enliven the occasion the services of geisha girls are indispensable. Geisha girls are attractive, because of their charming kimono; they know music, dancing, and social conversation and with all these assets they add to the atmosphere of social entertainment. They are neither more than that nor less than that.

Japan's doll theater, the precursor of the Kabuki drama, has suffered so much decadence that now the Bunrakuza in Osaka is the only troupe of its kind in this country. The plays are Kabuki in miniature. Each doll, slightly smaller than life-size, is held by a manipulator on the stage and made to act. The manipulators, who appear in ceremonial robes, put life and spirit into the wooden

figures, and they have world fame for their dexterity. The gidayu, a dramatic recitation, is not only inseparable from the doll show, but enhances its effect. The gidayu reciter usually sits on a raised platform at the right corner of the stage and there sings and recites to the accompaniment of the samisen, whose player sits besides him. The dolls, of course, have no voice, and the reciters speak their lines. Both manipulators and singers are trained from childhood. The gidayu also is recited for its own sake independently of the doll show or the Kakubi.

Professional story-telling is a distinct Japanese art, which defying the onrush of the movies, still survives in Tokyo and elsewhere. When there were no movies, story-telling was one of the few common forms of amusement. The houses where the story-tellers perform are called yose, a sort of variety hall, where singing, juggling, dancing and other entertainment are offered in addition to the story-telling. Today a score of story-tellers' halls can still be found in Tokyo. Unlike theaters for the drama and the cinema, they are usually Japanese-style frame houses, with unattractive advertisements covering their fronts. Inside a yose forms a large matted room, with a small matted stage attached. All the guests sit on cushions spread over the matting, and the performers sit on the matting of the stage. The majority of the story-tellers specialize in comic talk. Those who specialize in stories of heroism and adventure are called romance readers (*koshakushi*) and are regarded as of a different class. The story-tellers use of a lot of punning, irony and sarcasm, and each story has a twist at the end. They relate it with sufficient art to amuse and keep the audience chuckling until the story comes to a smart ending.

SPORTS IN JAPAN

- a. Japan Ambitious of Becoming a First-Class Sport Country
- b. Real Situation of Sports in Japan
- c. Military Arts as Physical Training
- d. Sumo, or Wrestling
- e. Stadiums and Meets

a. Japan Ambitious of Becoming a First-Class Sport Country

The time has come for Japan to make herself a leading sport country in line with music, fine arts, literature and the like. The modern sports which used to be played by the so-called intelligentsia are being enjoyed by factory workers, young men employed by business shops and in rural communities as a means of social intercourse and physical training. Young Japan is intensely enthusiastic over modern sports as well as the movies. Sports constitute one of the necessary factors in the social life of young Japanese. For instance, baseball teams are organized by students of the middle schools, higher schools, technical schools and colleges, by young fellows serving in business shops and by rural young men. These baseball teams are seen not only in Tokyo and other large cities, but in various towns and villages throughout the country. The present is the golden age of modern sports in Japan. These amateur baseball teams are controlled by the Japan Amateur Athletic Association, the Meiji Shrine Athletic Association or the Students's Federation of Sports. In addition to these baseball organizations, the country also

has many leagues for boxing, wrestling and other sports. Japan has no professional baseball team of any kind, although there is one resembling it. Except baseball, boxing and sumo wrestling, no sport arouses great enthusiasm in the public. The Japanese view sports in the light of taste more than professional tournaments, and, in the midst of their fervent support of sports, they are intent on making Japan one of the world's leading sport countries.

b. Real Situation of Sports in Japan

Track and Field Events

The track and field events have the oldest history of modern sports in Japan. They have developed from the infantile stage of school field meets into federated field sports of many schools and then into championship contests among athletes of schools, and finally into the present system of track and field events. About twenty years elapsed before the sports shaped themselves into the present system. During the intervening period the track and field events have made accelerating progress. In these events the Japanese did not show up so brilliantly as did their mates in the aquatic events in the last World Olympic Games at Los Angeles. Japanese athletes of both sexes hold many records in Japan. These records as they stand in 1935 follow:

Track and Field Events

Male

	Names	Time
100-meter run	Ryutoku Yoshioka	10.4 s

200-meter run	{Ryutoku Yoshioka {Teiichi Nishi	21.2 s
400-meter run	Itaro Nakajima	49.0 s
1,000-meter run	Haruo Yashiba	2m 39.2 s
400-low hurdle	Yukio Fukui	54.2 s

Female

50-meter run	Kinue Hitomi	6.4 s
100-meter run	{Kinue Hitomi {Sumi Watanabe	12.2 s
200-meter run	Kinue Hitomi	24.7 s
400-meter run	Kinue Hitomi	59.0 s
80-meter high hurdle	Michi Nakanishi	12.2 s

Male

Running broad jump	Chuhei Nambu	7.98 meters
Hop, step and jump	Chuhei Nambu	15.72 „
Running high jump	Kimio Yada	1.98 „
Pole vault	Shuhei Nishida	4.28 „
Discus throwing	Matajiro Itabashi	44.54 „
Shot put	Shizuo Takada	13.66 „

Chuhei Nambu made himself known at the Olympic Games at Los Angeles by his defense of the hop, step and jump championship which Mikio Oda had won at Amsterdam in 1924. Nambu's record in the running broad jump was 7.98 meters and his record, 15.72 meters, set a new world mark for the hop, step and jump. The late Miss Kinue Hitomi was the only girl in the Japanese delegation to the North Olympic Games at Amsterdam in 1928 and the first Japanese woman to take part in the Olympics. She made impressive performances, won

a 100-meter heat in 12.8 seconds and took second place in the 800-meter finals by negotiating the distance in 2 minutes 17.7 seconds. She also made a record of 5.98 meters on the female running broad jump. In the track and field events Japan comes next to Sweden which is topped by Germany, Finland and America. Japan's participation in the next Games in Berlin is watched with interest.

Aquatic Meets

Japan is a sea-girt country and swimming has been practised since the old days. It was, however, for practical purposes such as crossing rivers and lakes, physical training or cooling off, and was not competitive. Japan has swimming feats of her own, entirely different from the present swimming styles followed by young men and women in Japan. Speed is the main object of the present-day swimming contests, and Japanese swimmers have taken part in the world's leading contests. The Japanese swimmers produced both world and Olympic records in the Los Angeles meets. The Japanese 800-meter relay team set a new world record with a time of 8 min. 58.4 sec. Shozo Makino set a world record when he swam the first 1,000 meters in the 1,500 meter free style, broke the Olympic record, 58.6 sec., set by the great American swimmer, Johnny Weismuller, by negotiating the distance in 58 sec. flat. Among others who broke Olympic records were Reizo Koike, who won the 1,500-meter free style in 19 min. 13.4 sec.

Swimming

400-meter free style	Shozo Makino	4 m 46.4 s
800-meter free style	Shozo Makino	10 m 08.6 s

1,000-meter free style	Kusuo Kitamura	12 m 48.6 s
400-meter back stroke	Masaji Kiyokawa	5 m 30.4 s
200-meter breast stroke	Miss Hideko Maehata	3 m 00.4 s
400-meter breast stroke	Miss Hideko Maehata	6 m 24.8 s

Tennis

Lawn tennis in Japan is unique in that the Japanese play with both the "hard ball" and "soft ball." This is the only country in the world where the soft ball is used. This is because Japanese players could not get the hard ball when tennis was first introduced into this country, which caused them to invent the soft ball. Tennis is the Western sport through which Japanese athletes won international recognition for the first time. It was introduced here more than half a century ago, but real tennis, by which is meant the game as played in the West, began only 20 years or so ago. Japan distinguished herself in tennis for the first time in 1915, when Ichiya Kumagai and Seiichiro Kashio represented her in the Far Eastern Games held in Shanghai. Kashio dropped one singles match, but the rest were won by Japan. Japanese tennis players figured prominently in the international athletic world in 1920, when the Japanese entrants in the World Olympic Games at Antwerp won second place. In the following year, the country entered the Davis Cup tournament for the first time and surprised the world by reaching the challenge round, in which, however, the Japanese lost to the Americans and missed the honors. But this served to win for the country a high place in international tennis. Since then, the Japanese entrants have cut a good figure each year.

Baseball

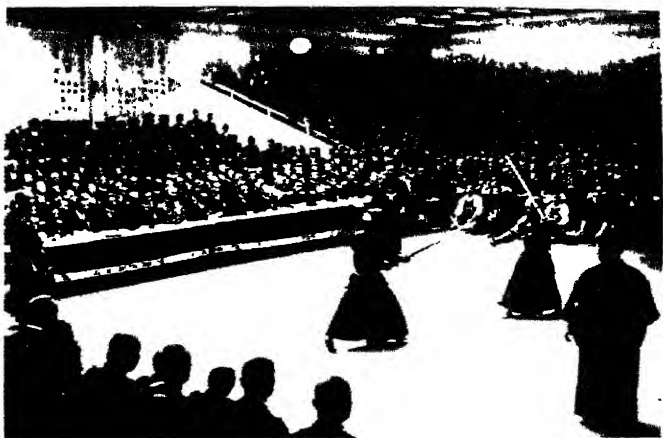
Baseball is the most popular and most widely played game in Japan. Probably the enthusiasm with which the Japanese public supports this sport is not less than that in America where baseball originated. Japanese boys play in every vacant lot. Baseball teams are organized by factory workers, business shop employees and young men of agricultural villages. No sport has caught popular fancy more than baseball among young Japanese. The Japanese are agile by nature and quick witted and therefore are well fitted to play baseball, although their weakness in batting is admitted. American professional players who have been to Japan and played with the Japanese have said that the Japanese are good pitchers and good fielders but poor hitters and have recommended that efforts be made to improve batting. Despite the great popularity of the game, there is no professional baseball in Japan. All games that excite public interest are those of university teams. For time to time there has been talk of organizing a professional team with players recruited from among graduating university ball players, but so far the talk has not materialized. Like track and field sports, baseball was brought to Japan early in the Meiji era. It is recorded that baseball was introduced by two American teachers in 1872. Not much progress was made until after 1890. The First High School is known as the first school which organized a strong team. Keio University and Waseda University also organized teams and games began to be played between those schools with much zeal. In 1905, Waseda University sent its team to the United States. It played

27 games and won seven, but the team brought back to Japan new tricks, such as the "wind-up" and bunting, which had been unknown here until that time. From then on, American university teams, such as those of St. Louis, Wisconsin, Michigan, Washington and Chicago Universities, came to Japan. At first, the American invaders were sure to win. As years went by, baseball in Japan developed greatly, however, and now it is admitted that Japanese university teams are on a par with American university nines. The development of baseball in Japan owes much to the visits of American professional players. In 1913, Japan invited the leading players of the New York Giants and the Chicago White Sox to play with the Japanese and coach them. In 1931, a picked American professional team came under the management of Mr. Herb Hunter. Those Big League players not only impressed the Japanese with spectacular playing but opened their eyes to the possibilities of further improvement in technique. In 1932, Mr. Hunter brought here Frank (Lefty) O'Doul and a few other Big League players for the purpose of coaching Japanese university players. The game was placed on a firm foundation in 1925 when the present Six-University Baseball League of Tokyo was organized among Waseda, Keio, Meiji, Hosei, Rikkyo and Imperial Universities. Of the semi-annual league series, the most popular is the Waseda-Keio series, the interest in which is high, as in the Cambridge-Oxford regatta, because of its historical background. Before the present league was formed, Waseda and Keio had such keen rivalry that bloodshed was caused at one of the games and the series had to be abandoned for 20 years. The creation

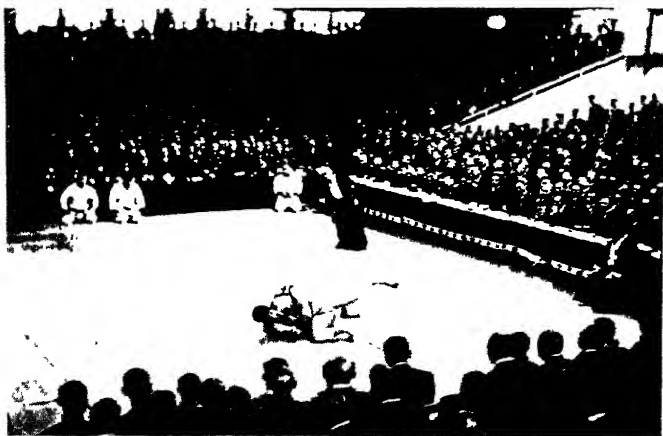
of the league revived the series. Each Waseda-Keio game is usually attended by a capacity crowd of 60,000 at the Meiji Shrine ground, Tokyo. In the semi-annual league season, each university plays a two-game series with the others, and in case a series ends in a tie a third and deciding contest is played. The championship winners are decided on the basis of the number of series won, not the number of games won. In case two teams win an equal number of series, the one which comes out with the better percentage is declared the winner ; but in case the two teams happen to have the same percentage record, a game is played to decide the title. In addition, three exciting games are held each year, one the All-Japan Middle School Baseball Championship Game played at the Koshien Stadium near Osaka, second, the Inter-City Baseball Championship Game in Tokyo, and third, a game by a semi-professional team known as Businessmen's Baseball League. The number seeking admission is usually far larger than the capacities of stadiums and naturally tickets are sold at premiums. One of the interesting points is that while students constitute the majority of spectators at the track and field events, aquatic meets and rugby games, those at baseball games represent people of all walks of life, even though these are played by students.

Other Sports

Japan has many other kinds of sports such as rugby football, soccer football, basketball, hockey and others. These sports are rapidly developing among students. Sports more appreciated by spectators are wrestling, boxing and horse racing. The Japan Yacht Society



Scene of Japanese Championship Fencing Practise in the presence of His Imperial Majesty the Emperor. Mr. Noma (right), winner, facing his opponent, Mr. Fujimoto



Scene of Championship Practise of "Judo" in the presence of His Imperial Majesty the Emperor. Mr. Kanda (winner) opposing Mr. Otani

consists of the East Japan Yacht and West Japan Yacht societies. The standard type of yacht adopted in Japan is Olympic monotype, 20 feet overall. In August the East Yacht Society holds a preliminary race off Shinagawa in Tokyo Bay and the West Yacht Society on Lake Biwa. In September the championship race is held on Lake Biwa. Private individuals also have begun yachting in lakes and ponds and in the Inland Sea of Seto. Introduced here only a decade or so ago, skiing has become extremely popular in this country. Japan abounds in good grounds, which accounts for the rapid strides skiing has made. Numerous women are taking to it of recent years. In 1929, Hannes Schneider, the prominent Austrian skier, visited Japan and exhibited his technique at various skiing slopes at Akakura, making a great impression on Japan's ski lovers. In 1933 Japan sent its athletes to the 50th anniversary celebration of skiing in Norway and in 1934 the country also sent representatives to the 10th students' skiing convention at Wingen in Switzerland. The Japan Alpine Society has a large number of members. People climbing the Japan Alps number about 200,000 each year. There were 93,367 climbers, of whom 259 were foreigners, of Mount Fuji in the summer of 1933. Women constitute 28 per cent of the climbers. Necessary accommodations are given for the convenience of mountain climbers by the Society.

c. Military Arts for Physical Training

Fencing and "judo" are among Japan's traditional sports and have been attracting the attention of other countries in recent years. In line with the development of Western sports in Japan, traditional sports have also

developed. These are not only for physical training but for cultivating samurai spirit and self-defense. Fencing, judo and archery are included in the compulsory lessons taught at middle schools and higher educational institutions. Students must learn some of these military arts. These arts are more popular among the Japanese public than they were during feudal days. Judo, otherwise known as jujitsu, is more a military art than sport. In olden times, the art of self-defense was widely cultivated among the warriors, to whom it came next to fencing (kenjitsu or kendo) in importance. One essential difference between wrestling and jujitsu is in the use of strength. The wrestler as a rule throws his opponent by his own strength, but the judo expert uses little of his own, rather taking advantage of his opponent's in hurling him to the floor. Action is usually swift and a good judo expert can easily dispose of a dozen non-judo men in a fight. This art of self-defense has developed to its present popularity chiefly through efforts of the Kodokan, the judo training headquarters in Japan. In addition to the school education in these arts, private training halls exist in various parts of the country. The Kodokan is the leading headquarters of judo and the Butokukai of all traditional military arts and sports of Japan. The former is in Tokyo and the latter in Kyoto. The contests in these military arts are held at the Meiji Shrine Athletic Meet. Japan's horsemanship won international recognition at the 10th Olympiad at Los Angeles, when Lieutenant Baron Takeichi Nishi, of the Japanese Army, won the Prix des Nations, and had the flag of the Rising Sun hoisted. Horsemanship was widely practised by the warriors of the feudal period as a military art.

The Japanese army attaches importance to horsemanship and takes great pains in training officers and men. Horsemanship is also gaining popularity among college students and even women. There are at present 78 clubs in Japan.

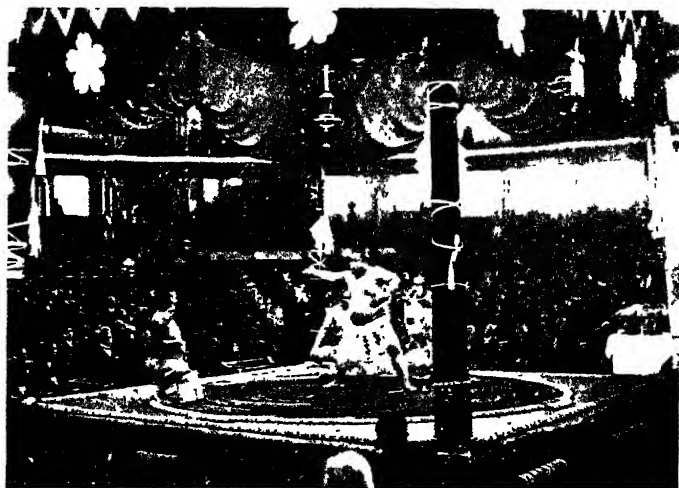
d. Sumo, or Wrestling

With the restoration of the Japan Spirit, the traditional wrestling, known in Japanese as sumo, ancient sport of the country, has begun to be supported. In feudal times each lord had under him the strongest wrestler of the province, and he made it a custom to arrange a match with the wrestler of another lord. Such being the case, the wrestler who was strong and won for his lord many laurels enjoyed warm patronage. Public estimation of wrestlers in those days was unusually high. During the Tokugawa era, which extended for nearly 300 years before the Meiji Restoration in 1868, a wrestling tournament was organized, and in January and May of each year the best wrestlers of the Kwanto district (Eastern Japan) gathered for it at Ryogoku, Yedo (now Tokyo). Rankings were decided on the basis of the showing made at the tournaments, and the wrestlers exhibited great enthusiasm in their matches. This custom remains even to this day. Until late in the Meiji era, Japan had two major wrestling organizations, one in Tokyo and the other in Osaka, but later they merged into one organization. The semi-annual tournaments of the Japan Wrestling Association are held at the Kokugikan amphitheater at Ryogoku, Tokyo, in January and May. Each tournament lasts for 11 days. The wrestlers are all professionals, and the majority of them have unusually well-developed

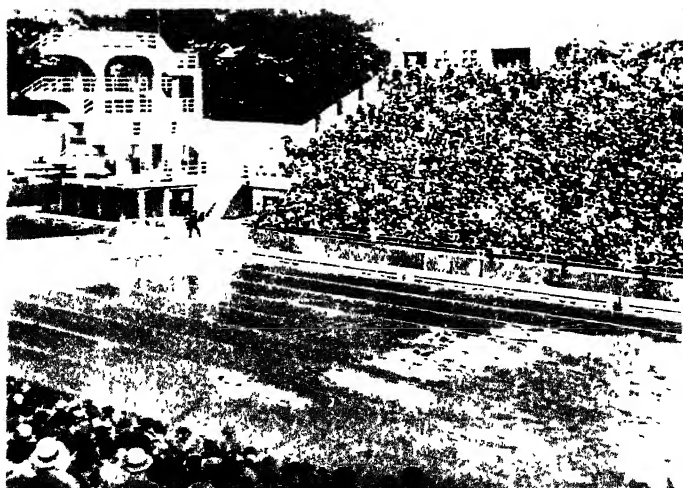
bodies. Victory in a typical Japanese wrestling match is a matter of a minute or so. Very often it is a matter of a few seconds. The wrestler who forces his opponent to fall or even let any part of the body above the knee touch the ground or to leave the ring is declared by the umpire to be the winner. Wrestling is also practised widely in schools, as are judo and fencing. The whole group of professional sumo wrestlers belonging to the Association is divided into east and west camps. In the order of seniority, they are ranked in the two camps. The strongest of all is given the topmost rank of Yokozuna or Grand Champion, others, Ozeki or Champion, Sekiwake or second Champion, Komusubi or third Champion, Maegashira or fourth Champion, and so on. The position of Yokozuna is the highest honor and in an object of envy among the wrestlers. A traditional custom of "Dohyoiri," literally "entering the ring," a pompous display of sumo wrestlers with their decorative loin-cloth, is held once a day, when the semi-annual tournament is going on. An independent Dohyoiri is performed by the Grand Champion. These scenes are unique and impressive.

e. Stadiums and Meets

With the development of modern sports many athletic stadiums have been built in various parts of the country. Most of them are located in cities near Tokyo and Osaka. These stadiums have become an indispensable element in modern life. Even comparatively small cities have such stadiums. The Meiji Shrine Outer Garden Stadium is the largest and most representative one in Japan and claims to be one of the best of its kind in the world.



Traditional Ceremony of "Entering the Ring"
of Sumo Grand Champion



Aquatic Meet at the Meiji Shrine Swimming Pool

The Meiji Shrine Annual Athletic Meet is held for about a week before November 3, the day commemorating the birthday of the Emperor Meiji. During spring, athletic meets such as the Inter-Collegiate Track and Field Events, the Empress Shoken Commemorative Women's Athletic Meet, All-Japan Track and Field Events and similar meets, are held at the stadium. In addition, track and field events of various universities in Tokyo, All-Japan Inter-City Baseball Matches under the auspices of the Tokyo Nichi Nichi Shimbun, preliminary championship contests for the Far Eastern Olympiad, Franco-Japanese, Japanese-American, Japanese-German and other international athletic contests also are promoted at the stadium. Imported from England, rugby has gained much popularity in Japan. The Kwanto and Kwansai Rugby and Inter-Collegiate Rugby contests are held alternately once a year early in February. An annual inter-collegiate soccer championship game is held here late in December. The Kamiigusa Stadium in a Tokyo suburb is the second largest stadium about Tokyo. Students' athletic sports are held here. It is noteworthy that the city of Tokyo has under contemplation a plan to build the largest stadium at the Tsukishima Reclaimed Ground in preparation for the 12th World Olympic Games and the plan is likely to materialize by 1940, when the Grand International Exposition is held here. When completed, the stadium will be larger than the Meiji Shrine Outer Garden Stadium and one of the best-equipped in the world.

Baseball Stadiums

The Meiji Shrine Outer Garden Stadium has a large baseball field, favorably compared with the Koshien

Baseball Stadium and Fujiidera Baseball Stadium, both in the Kwansai, in point of accommodation and equipment. The Six-University Baseball League of Tokyo holds series twice a year at the Meiji Shrine Stadium and these attract the greatest enthusiasm of the public. The Inter-City Baseball Matches are also held here in August each year.

Swimming Pools

Japanese cities have swimming pools. The Meiji Shrine Outer Garden Stadium also has a pool large enough for a 50 meter swimming race. Japan's noted swimming champions holding world records, such as Shozo Makino, 400 meters, Kusuo Kitamura, 1,000 meters, Miss Hideko Maehata, 200 meters and others, all trained at this pool. National and international swimming contests are held here. The Koshien seaside pool in the Kwansai and 25 meter pools under the control of Tokyo City are recognized as internationally qualified pools.

Sightseeing in Japan

SEAS OF JAPAN

- a. Japan Washed by Black Current
- b. Japan Washed by Main Current
- c. Japan Sea Coast Provinces
- d. Inland Sea of Seto
- e. Beautiful Sea Coasts Studded with Pine Trees

a. Japan Washed by Black Current

Japan is an archipelago stretching from the south of Kamchatka in the north to the tropic of Cancer in the south. The islands composing the archipelago are like stepping-stones on the Pacific. They are arranged in the form of a festoon or a breakwater for the Eurasian Continent against the Pacific waves. The numerous islands may be divided into four groups or bows: the Nippon Bow, the Chishima Bow, the Ryukyu Bow and the Ogasawara Bow. The Nippon Bow is composed of the Main Island and the small islands around it. The Main Island itself forms an arc, its convex surface projecting into the Pacific and its concave surface facing the Japan Sea, because the whole Nippon Bow as pushed out to the ocean by a mountain-making process from the side of the Japan Sea. The Nippon Bow again is composed of two mountain systems, with the Fuji volcanic range as the dividing line; they are the Northern Range, or the Karafuto mountain system, and the Southern Range, or the Kwenlun mountain system. With the exception of the northern frontiers of Korea and Karafuto, every part of the Empire is

surrounded by water. Open the map, and you will find that to the east is the Pacific, washing the Chishima (Kurile Islands), Hokkaido, Honshu, Shikoku, Kyushu, the Ryukyu (Loochoo Islands), Formosa and the mandated islands north of the equator. Between the Chishima and Karafuto is the Sea of Okhotsk and between Karafuto and the Continent the Gulf of Tartary. The Sea of Japan lies between Honshu and the eastern shore of Korea. To the west of Korea is the Yellow Sea, opening into the Eastern China Sea, which touches Kyushu, the Ryukyu and Formosa. Purely Japanese is the famous Inland Sea, enclosed by Honshu, Shikoku and Kyushu. Because of a long coast-line Japan has a variety of seascapes, probably the most outstanding of the kind in the world. The Pacific Ocean, which washes the eastern shores, moulds its outline into much greater diversity than does the Sea of Japan which washes the western shores. Thus the Pacific seaboard measures 26.499 kilometers against only 4.699 kilometers for that of the Japan Sea. In the depth of water, too, the advantage is on the Pacific side, which is far deeper than the Japan Sea. The east coast, from Cape Shiriya in the north to Cape Inubo near Tokyo Bay, though abounding in small indentations, has only two large bays, those of Sendai and Matsushima; but southward from Tokyo Bay to Cape Satta in Kyushu there are many capacious inlets which offer excellent anchorage, as the Gulf of Sagami, the Bays of Suruga, Ise and Osaka, the Kii Channel, the Gulf of Tosa, etc. Opening into both the Pacific and the Sea of Japan and separating Shikoku and Kyushu from the main island as well as from each other, is the celebrated Inland Sea, one of the most



Tomonoura, one of the Most Charming Sceneries
in the Inland Sea of Seto



Matsushima, Inlands of Pine Trees, one of the Scenic
Trio of Japan

picturesque sheets of water in the world. There are four narrow avenues connecting this remarkable body of water with the Pacific and the Japan Sea. More broken into bays and inlets than any other part of the coast is the western shore of Kyushu. Here three promontories Nomo, Shimabara and Kizaki, enclose a large bay having on its shores Nagasaki, the great naval port of Sasebo, and other anchorages. On the south of Kyushu the Bay of Kagoshima has historical interest, and on the west are the bays of Ariake and Yatsushiro. To the north of Nagasaki are the bays of Hakata, Karatsu and Imari. Between this coast and the southern extremity of the Korean peninsula are situated the Islands of Iki and Tsushima. Passing farther north, the shoreline of the main island along the Japan Sea is found to be comparatively straight and monotonous. The Hokkaido is not rich in anchorages. Uchiura, Nemuro Bay and Ishikari Bay are the only remarkable inlets. As for Formosa, the peculiarity of its outline is that the eastern coast falls precipitously into deep water, while the western slopes slowly to shelving bottoms and shoals. The Pacific has the greatest charm of all seas surrounding Japan. Two ocean currents with important climatic effects are the Kuroshio, or Black Current, which sailors know as the Japan Stream, and the Oyashio, or Main Current, which foreigners often call the Kurile Stream. The black current is warm and the main current is cold. Arising from the North Equatorial Current north of the Philippines, the Kuroshio flows along the eastern side of Formosa and the southern islands of the Ryukyu to about 26° North Latitude, where it splits, the main part moving to the eastern coast of Kyushu, Shikoku and Honshu and

then bearing eastward past the Aleutian Islands to the North American coast, and the offshoot flowing to the west of Kyushu and into the Sea of Japan. The water of the black current is a dark blue. Those who sailed from San Francisco to Yokohama by way of Honolulu over 5,460 nautical miles must have been impressed by the black current. The black current varies in width from 160 to 800 kilometers, depending on the position and the season of the year, and it is usually warmer than the rest of the ocean. It washes the Pacific coasts of Japan Proper such as the Kumano, Enshu and Sagami Channels and changes its course at the Boso Peninsula outward far into the Pacific. While sailing off Kumano Channel, a ship passenger will not fail to see luxuriantly wooded hills along the coast. The warm climate created by the black current is the cause of this. Pearl cultivation in a calm inlet of Shima Peninsula, which is also washed by the black current, also owes its prosperity directly and indirectly to the current. The shores of the Sea of Japan are comparatively regular, but those on the Pacific are indented with a large number of gulfs, bays and inlets, many of which afford excellent anchorage and present picturesque scenery. A long sand coast known as Kuju-kuri, or Ninety-Nine Mile Beach, with a real length of about 30 miles stretches from Cape South Daito in the north to Cape Inubo. Over this long expanse of sand coast ranges of low hills peculiar to the Joso district lie along the shore at a distance of a few kilometers. No islet and no rock can be found along the coast-line of sand and water, but sand hills, pine forests, shrubs, lagoons and fishing villages are seen here and there along it. The land and seascapes suddenly change at Cape

Inubo, breaking the monotonous scenery. There an impressive and grand scene meets your eyes. The cape projects abruptly into the Pacific. It is on a rocky foundation and the sea below is studded with numerous huge rocks. Breakers are constantly gnawing them, presenting a grand sight. A lighthouse stands at a height of about 15 meters on the extremity of this rocky cape as a guardian of the sea. The neighboring beach presents an unusual view of towering cliffs, rocks of every fantastic shape, and the sea dashing and spraying against them. The most charming and attractive scenery along the Pacific coast of Japan is in Sagami and Suruga Bays with Izu Peninsula dividing them. These bays have the famous fan-shaped Mount Fuji in the background and are renowned for their natural beauty. The coast along Sagami Bay is known as the Shonan district, containing such places of scenic beauty and historic renown as Kamakura, Zushi, Hayama, Oiso, Atami, Ito, Kozu, etc. These places are widely known as popular seaside and pleasure resorts for Tokyoites, as the district has a comparatively equable climate throughout the year. The beauty of sea coasts of the district is unexcelled. From the Hayama coast is seen Enoshima, or "Picture Island," so called from its picturesqueness of scenery. The sea at Misaki on the Miura Peninsula affords an indescribably charming view with the indented, rugged coast line of hill slopes clothed with woods and of peaceful hamlets and fishing villages. Suruga Bay also embraces many beauty spots, such as Tagonoura, Okitsu, the Pine Groves of Miho and other places. Off Izu Peninsula lie groups of small islands stretching southward. They consist of the Seven Islands of Izu, the Ogasawara (or Bonin) Group

and the Iwo Group. These islands belong to the Fuji Volcanic Ranges. Oshima Island in the Seven Islands of Izu is noted for its active volcano, Mt. Mihara, constantly emitting a plume of smoke, and also for an abundant growth of camellia trees. The island attracts a great number of visitors from Tokyo.

b. Japan Washed by Main Current

The Oyashio originates in the Arctic, washes the eastern shores of the Chishima, Hokkaido and Honshu, meeting the black current, Kuroshio. From the Sea of Okhotsk, another cold current enters the Sea of Japan through the Gulf of Tartary and flows along the Korean coast. The Oyashio abruptly changes its course off Boso Peninsula into Pacific Ocean. The coast washed by the main current is featured by rugged scenery. A long sandy shore exists and mountain ranges jut out into the sea, forming steep cliffs. The coast line of the Tohoku district facing the Pacific especially between Kinkwazan and Cape Hei for a distance of about 160 kilometers is pronounced for this scenic feature of the sea coast with rough seas and rugged cliffs. The coast washed by this tide is often visited by dense fog. The eastern coast of Saghalien is particularly infested by fog, and for more than thirty days during the summer the coast presents a gloomy atmosphere. Navigation along the coast is treacherous, because of the fog. The coast of Saghalien is completely blocked by ice during the winter and, when the thaw starts in April, the neighboring sea is full of ice floes. Sometimes, the floes are driven ashore and make big ice banks. The Chishima Group consists of many islands extending from Kunajiri adjacent to

Nemuro Province in the Hokkaido to one close to Kamchatka. The Okhotsk Sea and the northern waters are known for unique scenery. Scenery about Shokoboe Fall on Kunajiri Island is famous. These northern islands have strange birds and fur-seals.

c. Japan Sea Coast Provinces

An ancient Japanese poet composed a famous stanza on the grand scenery of the Japan Sea, the seething waters and the Milky Way lying above Sado Island. The rugged scenery of the Japan Sea coast provinces is in contrast to the charming scenery of the Pacific coast provinces of Japan. The cold wind coming from Siberia to the Japan Sea coast provinces makes the scenery rugged. The shores of these provinces are comparatively regular, lacking variety. The Japan Sea, however, is gaining importance in recent years in connection with a change in international steamship and railway transportation. The Tsuruga-Rashin (a North Korean port) steamship service and the Tsuruga-Vladivostok steamship line connect Japan Sea coast provinces with Manchukuo and Siberia. Ports such as Tsuruga, Kohama and Miyazu near Wakasa Bay are thriving. Kohama used to maintain close commercial connection with Kyoto by way of Lake Biwa. Sodomon at the north of Kohama Port is celebrated for uniqueness of its scenic beauty. A great stretch of granite rocks about 16 kilometers long faces the Japan Sea. Except for the rainy season during June and July the sea is calm, but during the rest of the year the rocks are constantly beaten by waves. Large and small rocks of fantastic shape present a grotesque spectacle. Waves have eroded narrow strips

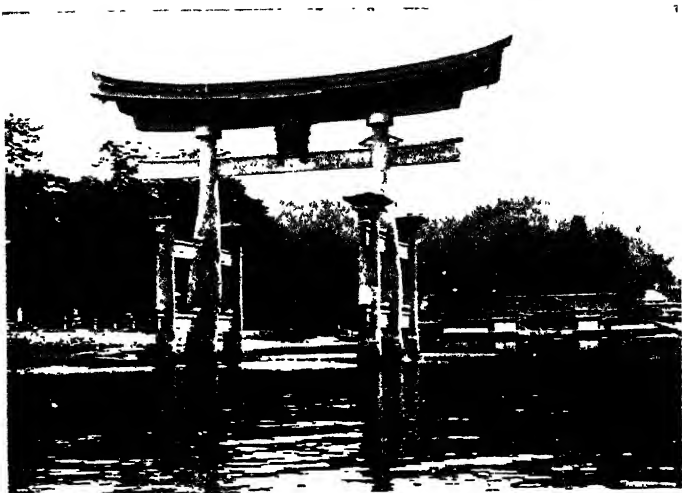
of pathways here and there along the coast, making travel dangerous. Narrow seaside paths known as Oya-shirazu and Koshirazu are well known. Mount Tateyama, an outstanding peak of the Japan Alps, stretches its foot into the sea, where a steep cliff stands close to the water. Travelers in ancient times had to go over these passes washed by waves with great caution, and had to move quickly when the waves broke over them. Toyama Bay is known for natural phenomena. Off Namerigawa along the Bay are found a great many cuttle-fish with a phosphoric glow. When fishing boats sail over the surface of the water where they live at night, the sea seems to gleam. Uwotsu in the same bay is noted for mirages. Iki and Tsushima Islands and Oki Island are places of historic association. The Battle of Tsushima during the Russo-Japanese War is known in connection with the immortal fame of Admiral Togo.

d. Inland Sea of Seto

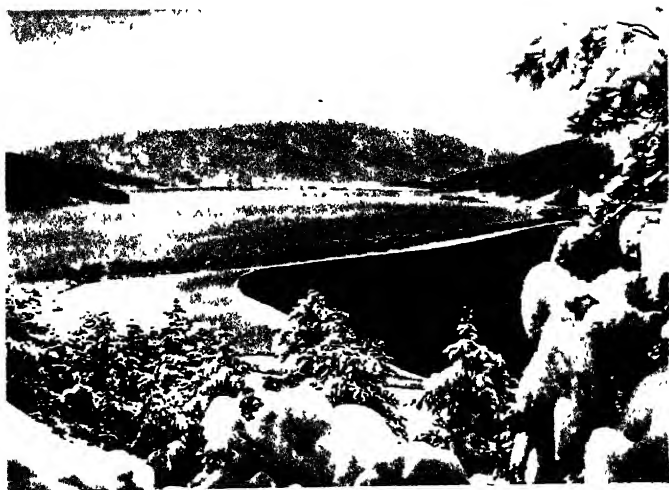
The Inland Sea of Seto, often called by foreigners the Lake Sea or the Japanese Mediterranean Sea, is one of the most beautiful natural features of Japan and has long been reputed as the "Gem of the World" for its picturesque scenery. The Inland Sea is the name given to the portion of the Pacific Ocean imprisoned between the Main Island of Japan on the north and the Islands of Shikoku and Kyushu on the south. This almost land-locked basin stretches from the Island of Awaji on the east to the Straits of Shimonoseki and Hayasui on the west, the Sea measuring about 384 kilometers E.W. and 6 to 64 kilometers N.S. The most striking features of the topography of the Inland Sea of Seto are its large

number of islands and the exceeding irregular form of its coast line, which is of *cala* type. It is a low submerged part of a subsiding land area. If the region were uplifted about 50 meters, and the water thereby drained out of the Inland Sea, the depression would not differ in its essential features from the lands now bordering its coast. Before the Inland Sea was submerged, there were at least five large inner basins, represented by the present Suonada, Akinada, Bingonada, Harimanada and Izuminada. These "nada" have features analogous to the inner basins of the present day, such as Yamato and Biwa which were formerly connected with the Inland Sea by narrow channels. At sunrise and sunset, under the sunlight and moonlight and even in rain and snow, the Inland Sea presents an indescribably charming picture, and the smoothness of its waters, the beauty of its bays and the islandscapes greatly appeal to travelers. The vessel threads its way through enchanting scenery, from the entry to the exit. Variety is the special characteristic of the scenery of the Inland Sea. The Inland Sea is comparatively shallow. The deepest part is the Hayasui Straits, the south exit, and next to it comes the Akashi Straits (Kobe side). The shallowest sections measure not more than 15 to 27 meters. Tidal movements are very marked in the Inland Sea, and tidal streams are proportionately strong. In the Naruto, Hayasui and Shimonoseki Straits, the streams are especially rapid. There are several ways of enjoying the beauty of the Inland Sea, but the best of all is to make a trip through it on board a steamer, provided the best part of the run is made in daylight, though the sea has ethereal beauty by moonlight. Thus, the passengers are able to fully appreciate the charm of

the sea. After leaving Kobe, the steamer soon passes Akashi Channel, about three kilometers wide, Awaji Island being seen on the left and Maiko and Suma, famous sea-bathing places, on the right side. Awaji Island, a long triangle in shape, with its coast line extending for about 161 kilometers, is the largest of the innumerable islands that stud the Inland Sea and Esaki Lighthouse is at its north extremity. Shodo-shima is the second largest of all the islands and is composed largely of granite rocks. On the island is a hill called Kankakei Valley, which is widely celebrated for the peculiar and fantastic formation of its cliffs and rocks, and also for the gorgeous tints of maples which grow abundantly on the hillside. About 5 kilometers to the left lies the Island of Shikoku, which has about 3 million inhabitants. The Kurushimaseto is the narrowest channel on the route, between Shikoku on the left and Oshima Island on the right hand side. The Kurushima passage demands of the pilot the greatest vigilance in steering, not only because of its narrow width, two or one kilometers but because of swift tidal streams six or seven knots, and also the presence of dangerous shoals. The steamer again emerges on an open sea and, keeping parallel to the Shikoku coast, at a distance of three or five kilometers, it makes Takahama port. After leaving Takahama, the steamer enters the eastern portion of Iyonada, with a wide, clear expanse of sea on the south and a distant view of a medley of islands on the north. For about six and a half hours, the steamer steers over the open waters until it arrives at the picturesque port of Beppu, and here the trip through the enchanting sphere of the Inland Sea ends. The Channel has many places of



The Miyajima Shrine in the Inland Sea of Seto, one of the Scenic Trio of Japan



The "Amanohashidate," Heavenly Bridge, one of the Scenic Trio of Japan

historic renown, such as Dannoura, Yashima, Miyajima and others along the coast line. Dannoura as well as Yashima is a very noted place of history and is located not far from Shimonoseki. A war between the Taira, or Heike, and the Minamoto, or Genji, the two greatest clansmen of ancient Japan, lasted more than a generation. It had consequences, moreover, which have affected Japan down to modern times. The conflict is often spoken of as the Japanese Wars of the Roses, the badge of the Heike being red, and that of the Genji white. This conflict came to a head in the middle of the eleventh century. For about 30 years the Heikes were in secure possession of civil and military authority, but later two brother generals of the Minamotos joined forces and in 1185 was fought the decisive battle of the Minamotos and settled their supremacy for seven hundred years until the Meiji Restoration.

e. Beautiful Sea Coasts Studded with Pine Trees

One of the most characteristic features of the sea coasts of Japan is the beauty of scenery with pine trees of charming and fantastic shape. Japan has its scenic trio. They are Miyajima Island in the Inland Sea of Seto in Hiroshima Prefecture, Matsushima in Miyagi Prefecture and Amanohashidate in Kyoto Prefecture. Pine trees are their main features. If these places were denuded of pine trees, they would lose much of their scenic beauty. Matsushima (Pine Islands) located about five kilometers northeast of Sendai, facing the Pacific Ocean, is the general name given to the district which embraces Matsushima Bay dotted with hundreds of islands and beautifully

tree-embowered spots in the neighborhood. This district was laid out as a public park in 1915 and is now under the management of Miyagi Prefecture. From ancient time, Matsushima has enjoyed the reputation of being a foremost tourist point of rare natural beauty. The Bay of Matsushima, 13 kilometers from east to west, 11 kilometers from north to south. In olden times it was said to contain "808 islets," although actually there are about 300 islands of every size and shape. Some are bare but most of these islands are crowned with pine trees which, standing on rocks and overhanging the precipitous sides, have been blown by the sea breezes into grotesque shapes. Each island, down to the smallest, bears a name, some quaint and fanciful such as "Blue Eels," "Timber," "Big Whale" and what not. But mostly the names are taken from animals, weapons, fowls, gods of Good Luck, the Sun and the Moon. It is very interesting to listen to the boatman's explanation of the different names and their legends, as one passes through these numerous islands in a boat. Geologically, Matsushima affords immense interest to a visitor. All the islands are composed of volcanic tuff, and, having through the centuries been eroded into fantastic shapes by the action of the waves and the elements, each of them presents a peculiar feature, some being mere pinnacles, others simulating battlements, some having caves, tunnels and archways. Although, however, the shapes and colors of the islands and the clinging pine trees have their own attractions, the scenic beauty of Matsushima can be fully enjoyed only when the whole view is seen at a glance from an elevated position.

Miyajima Island, also called Itsukushima, is one of the

most celebrated scenic sights of Japan and is widely known for its superb marine and mountain scenery, perfect quietude, splendid temples and pine-clad mountains in the background. The island, one of the myriad isles which dot the surface of the Inland Sea, is roughly rectangular in shape, eight kilometers from east to west, three and one kilometers from north to south and 30 kilometers in circumference, and it abounds in beautifully wooded hills, the highest peak, Mount Misen, being 540 meters above sea level. There are pretty parks, numerous sheltered walks and retreats and fine promenades, which all afford a pleasant picknicking place. Miyajima, literally "Shrine Island," has been known from ancient times as the site of the famous Itsukushima Shrine, which, founded in 593 A.D., is notable for the conspicuous features of its unique architecture. Considered as a most sacred place on account of the presence of the sanctuary here, a quaint rule was observed for more than 1,000 years up to the Meiji Restoration. An ancient custom forbade the occurrence of birth and death on the island. In the event of an unexpected birth, the mother and child were removed to the mainland for 30 days, but this custom is no longer in force. Dogs are not allowed on the island. The Itsukushima Shrine, dedicated to a goddess, is of very ancient origin. The buildings have been renewed several times after having been destroyed by fire. The present buildings consist of the main shrine, subsidiary shrines, the oratories and the treasure-house, which are all connected by broad corridors. The structure of the shrine represents one of the rarest types of architecture known to the world. It is built out over the sea, the buildings standing on piles driven into the sands, and, at

high tide, the whole edifice appears to float in the water like lacustrine dwellings. The architectural design is really exquisite. With the blue water of the sea in front and the verdant mountain behind, the vermilioned structures present an impressive and distinctive sight, enhanced by the striking combination of hues. The buildings of the shrine are not all of the same age and they vary in shape, but each combines with the others to make the whole a harmonious group of well-proportioned structures. The buildings are roofed with hinoki, or Japanese cypress bark. Mount Misen, the highest peak on the island, can be ascended easily in less than two hours. From the summit there is a splendid panoramic view over the Inland Sea with its numerous islands and fluted-sailed junks. A circular tour around the island by motor-launch, visiting small shrines on shore, is a pleasant diversion while staying here.

Amanohashidate, or The Bridge of Heaven, is the third of the scenic trio. This is a stretch of sand extending more than two kilometers from the northern coast of Miyazu Bay in Kyoto Prefecture. A long row of old pine trees stands on each side of the sand making a very charming and attractive view. The place is, as it were, a bridge of living pine trees. The Pine Grove of Miho in Suruga Bay with the peerless Mount Fuji towering above the clouds is also celebrated. This famous pine grove is associated with a famous tale of Hagoromo, the Moon Fairy. The story is a popular favorite in Japan and the "No" play of it tells of the fisherman who found upon the shore a beautiful cloak of feathers. Delighted with this treasure, he was about to carry it home when the Moon Fairy, to whom the cloak belonged,

appeared, and begged him to return it, for without it, she said :

*How can I cloakless tread the wingway of the air,
how climb the sky my home?*

After some discussion the fisherman consented on condition that she perform for him one of the "dances that are danced in heaven." This she did while the chorus accompanied her with a long and very lovely description of her movements in terms of clouds and winds. Scenic spots such as Suma, Akashi and Maiko along the Inland Sea of Seto and the northern coast of Kyushu also are noted for their pine trees. At Maiko majestic old pines, with their great weather-beaten roots emerging from the soil, seem to be dancing in their joy at the sunshine.

MOUNTAINS OF JAPAN

- a. Mountains of Japan
- b. The Peerless Mount Fuji
- c. Mountains in the Ou District and Japan Sea Coast Provinces
- d. Japan Alps
- e. Mountains in Kyushu
- f. Mountain Scenery in the Hokkaido

a. Mountains of Japan

The Japanese islands are largely mountainous. There is neither a large plain nor a desert such as is seen on the continent. Even in Tokyo Mount Fuji, the Hakone ranges and the Chichibu ranges can be seen from the roofs of tall buildings. The Japanese islands are traversed from north to south by a range of mountains which sends out various lateral branches. Lofty summits are separated by comparatively low passes, which lie at the level of crystalline rocks and schists constituting the original upland upon which the summits have been piled by volcanic action. The scenery among the mountains is generally soft. Climatic agencies have smoothed and modified everything rugged or abrupt, until an impression of gentle undulation rather than of grandeur is suggested. Nowhere is the region of eternal snow reached, and masses of foliage enhance the gentle aspect of the scenery and glorify it in autumn with tints of striking brilliancy.

Mountain alternates with valley, so that no more than one-eighth of the country's entire area is cultivable. In Japan proper, there are 250 mountains with peaks higher

than 2,000 meters above sea level, the highest being the peerless Mount Fuji, which lifts its cap sublimely, 3,773 meters above the beautiful Suruga Gulf. The highest mountains are converged in the central part of the Main Island in the Prefectures of Nagano, Toyama, Yamanashi, Shizuoka and Gifu, but there are, of course, many other mountains famous geographically and historically in other parts of the country. Among the mountains of Japan there are three volcanic ranges, namely, that of the Kuriles, that of Fuji, and that of Kirishima. Fuji is the most remarkable volcanic peak. The Japanese regard it as a sacred mountain, and many pilgrims make the ascent in midsummer. From 150 to 180 meters is supposed to be the depth of the crater. Among still active volcanoes about 17 are well known. Mount Tarumae in the Hokkaido forms the southern wall of a large crater now occupied by a lake. A little steam still issues from several smaller cones on the northern side. Mount Bandai in Fukushima Prefecture erupted in 1888 after a long period of quiescence. The outbreak was preceded by an earthquake of some severity, after which about 20 explosions took place. A huge avalanche of earth and rocks buried the Nagase Valley with its villages and inhabitants. Mount Aso in Kyushu is remarkable for the largest crater in the world. It measures 16 meters by 24, and rises almost symmetrically to a height of about 600 meters with only one break through which the river Shira flows.

The center is occupied by a mass of peaks, on the west flank of which lies the modern active crater. Two of the five compartments into which it is divided by walls of deeply striated volcanic ash are constantly

emitting steam, while a new vent displaying great activity has been opened at the base of the cone on the south side.

Eruptions have been recorded since the earliest days of Japanese history. In 1884 the ejected dust and ashes devastated farm lands through large areas. An outbreak in 1894 produced numerous rifts in the inner walls from which steam and smoke have issued ever since. The country has a variety of mountains. Mount Myogi in Gumma Prefecture is a rugged and rocky mountain. Diamond Mountain, or Kongozan, in Korea is the same type of mountain. Mount Niitaka in Formosa is highest in the Japanese Empire. Most of the Japanese mountains are wooded, because of climatic conditions, and this adds to their beauty and a sort of religious faith in them. Thickly wooded hills in Nara and Kyoto, the ancient capital cities of Japan, are well harmonized with antique buildings and this made the color and atmosphere of the localities unique.

Japanese climb the mountains not for a pastime or physical training, but out of their religious tendency to worship them. A shrine on the peak of Tateyama, one of the most famous mountains of the Japan Alps, is said to have been erected about 1,200 years ago.

The Sengen Shrines at Yoshida and Omiya at the foot of Mount Fuji were also erected many centuries ago and are renowned for their characteristic features of architecture known as the "Sengen" style. Climbers of Mount Fuji pass through torii, the sacred arches at the front of these shrines, before they make ascent of the celebrated mountain and are impressed with a grand view of the mountain with a great expanse of its base.



The Peerless Mount Fuji and Lake Ashi



Mount Aso, famous volcano in Kyushu

b. The Peerless Mount Fuji

Mount Fuji, the symbol of fair Japan, is the highest, the most beautiful and the most celebrated mountain in Japan proper. It rises majestically to a height of 12,365 feet, a figure easily remembered from the 12 months and 365 days of the year, above the sea level, in a long gentle curve with a steep declivity near its summit, and its graceful, feminine shape and symmetrical beauty has won its great popularity as the national mountain. Nothing is so popular as this mountain among both natives and foreigners, and Mount Fuji has been a favorite motif in picture and poetry in all ages.

Being regarded as sacred by the Japanese, this conical peak is ascended by swarms of pilgrims and other mountaineers during the climbing season and between 60,000 and 80,000 people make the ascent every year. There are six starting-points for the ascent, and each route is divided into 10 stages, stone huts being erected for rest or lodging for the night. Mount Fuji, though in a completely dormant state at present, was once an active volcano, the last noteworthy eruption taking place in 1707 on the southeastern flank.

A large explosion formed a crater by which the beautiful conical form of the mountain was slightly marred. The upper portions known as Yakeno, or Burnt Fields, are entirely devoid of all forms of vegetation, the surface being covered with lapilli, and lower down a forest zone encircles the mountain. At the summit there is found a funnel-shaped crater about 220 meters in depth and about 600 meters in diameter. The base of Mount Fuji, with a circumference of about 160 kilometers is studded with

five beautiful lakes, collectively known as the Fuji Lakes, which enhance the attractiveness of this mountain. The base district, with the peerless Fuji as its central figure, constitutes a favorite all-the-year-round pleasure resort, and it has been selected as a site for the creation of a national park. The base district offers a variety of recreations throughout the year. In spring Fuji cherry-trees and azaleas display their lovely flowers; in summer all sorts of outdoor pastimes are enjoyed. Autumn presents a vivid coloring of the tinted foliage, and wild flowers and moon-viewing are the autumnal attractions.

In winter, skiing and skating can be enjoyed and duck hunting is popular at Yamanaka and Motosu lakes. Mount Fuji is the King of the Japanese mountains. The remarkable grace of this mountain's curve, an inverted catenary, makes it one of the most beautiful in the world and has obtained for it a prominent place in Japanese decorative art. Great streams of lava flowed from its crater in ancient times. The course of one is still visible to a distance of 4.5 kilometers from the summit, but the rest are covered, for the most part, with deep deposits of ashes and scoriae. On the south Fuji slopes unbroken to the sea, but on the other three sides the plain from which it rises is surrounded by mountains, among which, on the north and west, a series of most picturesque lakes has been formed in consequence of the rivers having been dammed by ashes ejected from Fuji's crater. To a height of some 450 meters the slopes of the mountain are cultivated; a grassy moorland stretches up the next 750 meters then follows a forest, the upper edge of which climbs to an altitude of nearly 240 meters and finally there is a wide area of ashes and scoriae.

There is an entire absence of the Alpine plants found abundantly on the summits of other high mountains in Japan, a fact due, doubtless, to the comparatively recent activity of the volcano. There are neither sulphuric exhalations nor escaping steam at present and it would seem that this great volcano is permanently extinct. But experience in other parts of Japan shows that a long quiescent crater may at any moment burst into disastrous activity.

Within the period of Japan's written history several eruptions are recorded, the last having been in 1707, when the whole summit burst into flames, rocks were shattered, ashes fell to a depth of several inches even in Yedo, and the crater poured forth streams of lava. Mount Fuji is not only majestic and beautiful, but also awe-inspiring. In the old, old days this majestic and active volcano was towering away up into the very heavens in all its glory.

It must have been an imposing, inspiring sight to see the smoke, and perhaps the flames, too, which were emitted from the crater ascending on high. What could be more natural than that fire-worshippers who were living around it, should exclaim: "This is the very seat of our great goddess; here our nourishing ancestress has her abiding place. She is there. Let us worship." This would be entirely natural to them. The marvellous Mount Fuji, dominating land and sea, is soft and beautiful if seen from afar but sternly gigantic the closer one approaches it. A Japanese poet composes a stanza:

*"Rejoicing Hermits climb upon this mighty peak above
the clouds,*

*The sacred Dragons older grow in this deep pool
beyond the sky :
The everlasting snow is white silks of her I love ;
Smoke drifts along the mountain-side as 'twere her
wafted veil,
While peerless Fuji's form recalls her white unfolded fan
Reversed to the rejected Earth from the Far Eastern Sky."*

Mount Fuji is one of the greatest art products of Nature. It is more appreciated seen from afar. Observers may form different esthetic conceptions, as they see it from different angles, but its perfect cone towering above the clouds and its flawless and superb beauty never change. This is the bona fide value of this peerless mountain. The Japanese people take pride in this celebrated mountain as the symbol of their country. Mount Fuji and cherry flowers represent Japan and the Japanese race. This mountain is ever with the Japanese people, who make it a subject of poem and painting. They regard Fuji as a nourishing mother rather than an awe-inspiring spectacle as foreigners do the Himalayas. Mount Fuji, as seen from Lake Shoji, one of the five lakes at the base of the mountain, is particularly impressive. The place is noted not only for its individual charm, but also for the glorious views of Mount Fuji in all its aspects obtained from its shore. Mount Fuji seen from Lake Ashi on Mount Hakone, Nagao Pass and Otome Pass, on a clear day also presents unforgettable views.

c. Mountains in the Ou District and Japan Sea Coast Provinces

Mount Hakoda and Mount Bandai

In the northeastern district of Japan the Ou mountain ranges traverse the center with the Kitakami ranges on the Pacific coast side and the Dewa ranges on the Japan Sea coast side. Most of the mountains are not very high. Mount Hakoda is the highest of all peaks of the Ou ranges. Because its shape, resembling a horse, it is otherwise known as Komagatake, or Mount Horse. It was a volcano, although it is quiescent. The mountain is noted for Alpine plants of various kinds. Mount Bandai is in Fukushima Prefecture. A terrible interest is attached to it, for, after having remained quiet so long as to lull the inhabitants of the neighboring district into complete security, it suddenly burst into fierce activity on July 15th, 1888, discharging a vast avalanche of earth and rock, which dashed down its slopes like an inundation, burying four hamlets, partially destroying seven villages, killing many people and devastating a large area of land. Lake Inawashiro at its foot is picturesque.

Daisen

Daisen is one of the most representing mountains of the Japan Sea coast provinces. It is included in the list of Japan's National Parks. The Park includes, besides Mount Daisen, 1,713 meters above sea level, several peaks of similar height. Mount Daisen is in the prefectures of Tottori and Okayama and is called the Fuji of Hoki, because it resembles Mount Fuji in shape when seen from Shimane Prefecture. While its western side

is graceful, the northern is imposing and majestic. Numerous rocks of huge size protrude from the ground. Wide plains around the mountain offer the best skiing ground in the Chugoku district. It was also a volcanic mountain. The base is thickly wooded, presenting a grand view. From the summit of this mountain one can command a panoramic view of the Japan Sea on which float a solitary island, Oki, Miho Bay, Lake Shinji, Mount Senjo and Mount Yamakame on the Izumo-Iwami border and also Awaji Island in the Inland Sea of Seto. The Daisen Temple at the base of this mountain is famed, attracting about 250,000 believers a year from far and near. On Mount Senjo there are the Nawa Shrine and other places of historic interest.

d. Japan Alps

The provinces of Hida and Etchu are bounded on the east by a chain of mountains including, or having in their immediate vicinity, the highest peaks in Japan after Fuji. Six of these summits rise to a height of 2,700 meters or upwards, and constitute the most imposing group of mountains in the country. The ridge runs due north and south far and has a width of about 16 kilometers. It is mostly of granite, some of the mountains such as Norikura and Tateyama showing clear traces of volcanic origin. Its lower flanks are clothed with forests of beech, conifers and oak. Farther south, in the same range, stands Ontake, 3,135 meters, the second highest mountain in Japan proper, as distinguished from Formosa; and other remarkable though not so lofty peaks mark the same region. This grand group of mountains has been well called the "Japan Alps" and a good account of



Japan Alps Range in the Mam Island



The Kamihodaka Range seen from Lake Taisho
at Kamikochi

them may be found in *The Japanese Alps* (1896) by the Reverend W. Weston. On the summit of Ontake are eight large and several small craters, and there also may be seen displays of trance and "divine possession," such as are described by Mr. Percival Lowell in *Occult Japan* (1895). The Japan Alps extend over the prefectures of Nagano, Gifu, Toyama and Niigata in Central Japan. They are grouped as the Japan Alps because of their similarity in shape and scenery. Mounts Tsubakuro, Shirouma, Yari, Hotaka and Norikura are some of the high speaks, in the upper reaches of which snow may be found even in mid-summer. The region is excellent for summer mountain climbing and camping. It is probably the only one among the proposed national parks where the use of modern means of transportation such as the automobile and electric train is limited. As a result, only the strong-footed can enjoy the pleasure of a visit. As Alpine climbing has become extremely popular among the Japanese during the past decade throngs of men and women flock to the Japan Alps during the summer. Kamikochi, probably the most popular spot in the region, is a flat valley in the shape of an S, 1,500 meters above sea level and surrounded by peaks towering an additional 2,000 meters. Its solitary beauty is peerless. Through this valley runs the clear-watered Azusa River. The Kurobe Ravine on the north is equally known for its beauty. Steep cliffs of great height stand on both sides, running for almost 80 kilometers from south to north. The region is the source of many beautiful streams and cascades which adorn and add color to the mountain scenery. Geographically speaking, the Japan Alps consist of three ranges with the Kiso range, or

Central Alps, in the center, Hida range, or North Alps, in the north and Akaishi range, or South Alps, in the south. They are the Roof of Japan, as the Himalayas are the "Roof of the World." The Japan Alps have characteristic features of their own. A large variety of Alpine plants is found on the Japan Alps.

North Alps

The North Alps are the most outstanding of the Japan Alps. The area is included in the list of the National Parks of Japan. All peaks such as Shirouma, Tateyama and many others as far south as Norikura are famous and represent the peculiar shapes of high mountains in Japan.

There are over 40 peaks 2,500 meters high. Volcanic mountains such as Amidagahara, Goshikigahara, Kumonodaira, Yakedake and Norikura are of volcanic nature and have many places from which sulphuric fumes are ejected. Kamikochi is compared to Yosemite Valley in the United States. Yakedake is an active volcano and near Kamikochi stands Hotaka Peak. Lake Myojin, Tashiro and Taisho are in these mountains. Lake Taisho has a serene view.

South and Central Alps

The scenery of the South and Central Alps is not so rugged and precipitous as the North Alps. The Central Alps are located between the Kiso River and the Tenryu River and are celebrated for the beauty of their forests. The South Alps are noted for the beauty of their rocks. Both ranges are luxuriantly wooded even to a height of 2,600 meters. The solitude of the scenery is a

feature of these ranges. Mountain paths are improved for the convenience of climbers and other kinds of accommodation have been provided. In the near future, rock climbing will become popular on peaks such as Nokogiri, Shiramine and others of these ranges.

e. Mountains in Kyushu

Unzen-dake

In the middle of the Shimabara Peninsula, which lies 32 kilometers east of Nagasaki rises a range of mountains called Unzen-dake, and this region is widely renowned as one of the most popular sulphide hot-springs and mountain resorts in Japan. Over the celebrated solfataras of Unzen-dake (called also Onsen) stands an extinct volcano, whose summit is Fugen-dake, 1,360 meters. The group of Fugen-dake, or Unzen-dake proper, consists of a central cone, Fugen-dake, Kunimi-dake, Myoken-dake and others. The whole conical mound has a steep slope on all sides and presents a very imposing aspect from the east and southeast. The Unzen Park, the center of the resort, is located on a level area, the floor of an old gigantic explosion crater lying between the peaks, Kinugasa-yama and Yada-ake. Unzen-dake is rich in magnificent scenery of plateaus, valleys, lakes and waterfalls, and the wide views commanded from the tops of the peaks over the surrounding land and sea are charming. A grand panorama stretches at the foot of the mountains, embracing the Shimabara Peninsula with its long and varying indentations, Omura, Ariake and Chijiiwa Bays, Amakusa Islands, Nomo Cape and the distant views of mountains in the Mainland of Kyushu. The scenery in

and about the resort is full of variety and is of unfailing interest to visitors. Among the glories of Unzen are the wild cherry blossoms in early spring, the splendid azaleas in May, the brilliant tints of the maple foliage in late autumn, and in winter the celebrated "silver thaw," when the trees and shrubbery of the higher region become coated with ice, presenting a wonderful sight in their prismatic hues.

In addition to these attractions, the region has an abundant flow of hot spring water with effective curative powers. For these reasons, coupled with ample hotel and recreation facilities, Unzen attracts quite a large number of visitors, not only from Japan itself but from China, Hongkong, Manila and other foreign places. Especially in summer, crowds of people gather here to enjoy its cool, pure and bracing air.

Unzen has long been regarded as an ideal summering place in the Far East. Unzen is one of the National Parks of Japan. The road from Chijiwa to Obama along the sea shore is better than that at Monte Carlo.

Unzen Park is picturesquely situated on an old crater floor between Kinugasa and Yadake peaks. The park lies at an elevation of 660 meters above the sea level, and its numerous solfataras and fumaroles, wet marshes, craterlets, pastures, hills and woods, all unite to make the place an ideal natural park.

Mount Aso

Mount Aso is still an active volcano, but its eruptions during recent years have been confined to ashes and dust. Its crater has a circumference of 104 kilometers being the largest crater in the world.



Kongosan in Korea, the "Diamond Mountain"



Mount Niitaka in
Formosa, the Highest
Mountain in Japan

Its ascent is easy and safe. In the center of Kyushu, Aso National Park consists in Mount Aso, which forms five peaks. Being double-cratered, it has a huge depression measuring 16 kilometers from east to west and 20 kilometers from south to north, in the center which lies the central crater. Within the large crater are 11 villages where 50,000 people live. The five Aso peaks have characteristics all their own.

Naka Peak has a crater which is very active and emits clouds of smoke. It is divided into five areas, and they start activity in turns. Half way up Eboshi Peak are three hot spring districts, all over 800 meters above sea level. They offer good recreation grounds and command fine views. The summit of Mount Aso commands a stupendous view of Kyushu and the sea beyond it. Mount Aso occupies the most outstanding position as scenic center of Kyushu involving Beppu, Amakusa, Unzen, Yabakei, Mount Kirishima with its historic peak Takachiho and others.

Mount Kirishima

Mount Kirishima on the boundary of Hyuga is regarded as sacred by the Japanese, and numbers of pilgrims make the ascent in midsummer.

This is a legendary mountain, because on its eastern peak Takachihonome, 1,574 meters above sea level, the god Ninigi descended as the forerunner of the first Japanese sovereign, Jimmu. A volcanic range of which Takachiho, the only active cone, forms the terminal peak. The crater, situated on the southwest side of the volcano, lies some 150 meters below the summit peak. It is of remarkably regular formation, and the floor is

pierced by a number of huge fumaroles whence issue immense volumes of steam. The whole Kirishima volcanic group with Takachiho in the center is included in a National Park. The Kirishima Park consists of 22 gracefully shaped volcanic mountains with characteristic craters, lakes, plains, woods and forests. The view from the mountain extends as far as Sakura Island in Kinko Bay, and that toward Mount Aso and Unzen in the distance is extremely beautiful. Kirishima is also rich in folklore, which gives it a touch of romance. To have the best view, one must go up Mount Karakuni, the highest peak in the group, 1,700 meters above sea level. The most convenient course starts at the Kirishima Hot Spring and traverses beautiful woods in which Japanese red pines greet the eye in striking contrast to the green foliage. The wood turn into slopes and farther on comes a huge plain, from which one can see for miles around. The crater lake is soon reached, and hence a steep road leads to the summit. In the neighborhood of Shinnen and Nakadate, wild azaleas bloom in May, turning the locality into a veritable flower garden. A famous "Upside Down Halberd" stands on the summit peak of Takachiho. This halberd is connected with the descent of Ninigi, the Imperial Grandson of Amaterasu-o-mikami, the Sun Goddess.

f. Mountain Scenery in the Hokkaido

Mountains in the Hokkaido have characteristics very different from those in the Main Island. This is natural because of a topographical difference. The Hokkaido, known as the home of the Ainu, is sometimes visited by foreigners. In its topographical formation the island proper, 48,142 square kilometers in area, is more like that of

continental countries than any other part of Japan. In the Hokkaido many things are on a large scale: its plains, crops, timber, fisheries, stock-farming and other industries—also it is traversed by the longest river in Japan, the Ishikari, 400 kilometers. Daisetsuzan, or The Great Snow Mountains district, represents a typical mountain aspect of the Hokkaido. It is a National Park, located in the center of the Island, and presents a range of active volcanoes known as the Daisetsuzan Range. Because of the great height of the mountains, this is often called the Roof of the Hokkaido. Surrounding the mountains are virgin woods over an area of 490,000 acres. The mountains are the source of the Ishikari River. Imposing gorges, spectacular cascades and noble mountain views seen from a distance are some of the attractions.

The Daisetsu volcanic range rises in more than 10 mountains, including Mount Tokachi and Mount Sangoku. Many lakes are found on the summits of the volcanoes. Mount Asahi, the highest mountain in the group and the highest in the Hokkaido, is 2,290 meters above sea level. Its shape, resembling that of Mount Fuji and trailing far to the foot, is very beautiful to look at from a distance. From its summit can be seen on a fine day all Hokkaido, a magnificent view seldom equaled anywhere else. Of the many lakes located around the mountain, the largest is Lake Shikotsu. Its zigzag shore and the pleasing variety of trees standing along it, including white birches, give the lake added beauty. The Kiyono Hot Springs are located close by.

Mount Hokuchin, 2,246 meters high, Mount Hokkai, 2,161 meters high, Mount Kuro, 1,984 meters high, and several other mountains constitute Daisetsuzan.

RIVERS IN JAPAN

- a. Beauty of Rivers in Japan
- b. Ravines and Gorges
- c. "Shooting the Rapids" and Rivers on Plains
- d. Calm View of Paddy Rice Fields

a. Beauty of Rivers in Japan

Japan has no large rivers such as the Nile, Danube, Ganges, Yangtze-kiang and Hwangho. However, Japan is abundantly watered. Probably no country in the world possesses a closer network of streams, supplemented by canals and lakes. But the quantity of water carried seaward varies within wide limits; for whereas, during the rainy season in summer and while the snows of winter are melting in spring, great volumes of water sweep down from the mountains, these broad rivers dwindle at other times to petty rivulets trickling among a waste of pebbles and boulders. Nor are there any long rivers, and all are so broken by shallows and rapids that navigation is generally impossible except by means of flat-bottomed boats drawing only a few inches. If of little use for transportation, they serve as reservoirs from which water is drawn for irrigation and increasingly as sources of electric power. Japanese rivers, mostly in the Main Island, utilized as sources of water power, are a great asset of this country. Murmuring rivulets in the depth of mountains, rapids through ravines, picturesque gorges and calm flow on the plains provide the features of Japanese rivers. Crimson-tinged mountain sides have their scenic

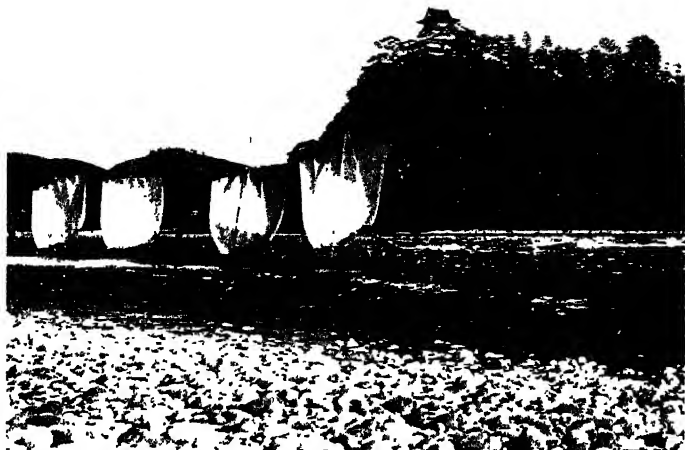
beauty enhanced during autumn by the clear water of rivers. The unique scenery of Japanese rivers and the changing beauty along them can be enjoyed by "shooting the rapids" which is a great attraction of tourism. This is practised in various rivers. The "Big Ten" rivers in Japan are as follows:

Rivers	Prefectures of river mouths	Length in kilometers
Ishikari	Hokkaido	365
Shinano	Niigata	369
Tone	Ibaraki	365
Kitakami	Miyagi	322
Yoshino	Tokushima	306
Kiso	Mie	236
Mogami	Yamagata	216
Tenryu	Shizuoka	216
Tokachi	Hokkaido	196
Abukuma	Miyagi	196
Arakawa	Tokyo	177

b. Ravines and Gorges

Ravines are the greatest beauty of mountains. The mountain scenery of Japan excels that of Switzerland. The grandeur of Kurobe Ravine is the best of all. Snow water of Tateyama and Shirouma, two giant mountains of the North Alps, finds its way into Kurobe Ravine from both sides and goes down it through a long channel. Hot springs gush out at various places along the ravine, giving great comfort to its traveling admirers. Great wooded mountain sides along the ravine narrow the sky above it. Numerous mountain swallows are flying over-

head. Imposing cliffs and charming rivulets make the scenery peerless. The ravine along the Sugoroku River rising from Yari in the North Alps also has a different view from Kurobe Ravine. While the water of Kurobe Ravine is transparent and the river bed can be seen, that of Sugoroku Ravine is of a purple-indigo color and at deep pools the water adds weirdness to the scenery. The mountain path along the ravine is eerie with thickly wooded sides. Since ancient times the ravine has been known as a place with uncanny legends. Yabakei Ravine along the Yamakuni River in Kyushu is also noted for its beauty. The ravine along the Agatsuma River, known as the Yabakei of the Kwanto, and that in the upper reaches of the Iwai River in Iwate Prefecture, of the Tohoku district, are also renowned for the beauty of their ravine scenery. The Yoshino-Kumano National Park with the famous "Torohatcho," the representing beauty of gorge scenery, must be mentioned. On the Pacific coast of Central Japan and extending over the prefectures of Wakayama, Nara and Mie, the park has the dual beauties of mountains and the sea. The park area includes Mount Omine, Mount Sanjo, Mount Odaigahara, the Hakusan Valley, Onigashiro and the beach. Mount Odaigahara is noted for the beauty of its woods and forests. The Hakusan Valley is distinguished by a series of views and Onigashiro offers a large number of curiously-shaped rock formations. Ships go upstream from Shingu at the mouth of the Yoshino River along the famed gorge Torohatcho, wooded with large trees on both sides. Nagatoro in Chichibu, not far from Tokyo, is very well known. Naga means long; Toro stands for a vast and full running stream. Thus



The Lower Reaches of the Kiso River, the Japan Rhein,
with the picturesque Inuyama Castle in the background



The Tenryu River Gorge in Nagano Prefecture

the name symbolizes the beauty of the river. Cliffs are not high; but the geological formation of the place is wonderful. The cliff is of a beautiful light green color that brightens with the sunshine; the valley is level and fault scarp cuts into the strata. The river banks are in steps one above the other, which affords delightful walks on dangerous rocks. The beauty of Nagatoro is further appreciated when a trip is made on a small boat down the stream.

c. "Shooting the Rapids" and Rivers on Plains

A trip which includes shooting the rapids of a Japanese river in a flat-bottomed boat through a fantastic gorge is the most enjoyable. The narrow and shallow stream is hemmed in by towering cliffs on both sides and rocks of varied shape and size bar the watercourse, creating numerous swift rapids and whirls which enliven the passage. The boat used is usually manned by four hands who work the sculls and yulo. It runs at an exhilaration speed and many dangerous passes are made with safety. The whole trip is full of thrills and excitement and the charming views of mountains, landscapes and river scenes can be enjoyed throughout the excursion. The shooting the rapids is one of the great attractions of river trips in this country. The Kiso River is often called the Rhein of Japan. This is the name popularly given to the lower course of the river extending about 14 kilometers from Kobi down to the castle town of Inuyama. The river affords a most interesting trip down its swift rapids in a flat-bottomed boat through a picturesque gorge. The scenery is exquisite throughout the whole trip. The

stream is hemmed in by the massive palisades of rocks or sheer rugged mountains and is barred by fantastic and graceful rocks of varied shape and color. Some of the rocks are like a pillar, a pair of spectacles, or a gate, others like a lion, or a camel, and the traveler finds pleasure in the aptness of their names. It presents, along its broad, ample watercourse, a kaleidoscope of scenery—towering mountains, bold rocky cliffs, tiny waterfalls and pretty groves. The river affords constantly changing scenes on both sides of the boat that keeps the traveler occupied as at a two-ring circus. Also the Rhine of Japan offers a variety of attractions all the year round. In summer the peculiarly fascinating cormorant fishing is enjoyed on a moonless night by mediaeval torchlight. In autumn, the place affords a wonderfully charming display of crimson tints of foliage on the cliffs and on the rocks. The Kuma River runs through the southern part of Kumamoto Prefecture and is known for its rapids. The river empties into Yatsushiro Bay. For a distance of about 24 kilometers between Hitoyoshi and Shiraishi a boat shoots down over the rapids. It takes about three hours to make the thrilling trip. On the other hand, the Tone River slowly running through the Kwanto plain presents an entirely different aspect of a Japanese river. The Shinano River also runs through Echigo Plain. The Tone stream runs for the longest distance over a plain of any in Japan. The plain along this river presents a calm aspect. A broad expanse of paddy rice fields is a peaceful scene. In autumn the scenery along the river is an attraction to poetic minds with golden leaves of poplar added to bleak autumn hues. Ahead of the river stands Mount Tsukuba towering over the Kwanto plain.

The stream, with a broad and slow waterway on which white-canvassed boats sail, presents a truly charming scene. The scenery reminds one of a calm plain of Holland, but it is finer and more delicate.

d. Calm View of Paddy Rice Fields

The paddy rice field scenery is characteristic of Japan. In any available lands on the plains and hillsides paddy fields are cultivated. Central Japan has a large plain with great rivers such as the Kiso, Nagara and Ibi. The scenery of the plain can be enjoyed through the windows of trains passing through it. Checkered rice fields expand over the plain, presenting an unique rural aspect of Japan. The most unique paddy fields in this country are those seen along the upper reaches of the Shinano River. A railway station named Obasute on the Shinonoi Line has in its locality terraced rice fields built on hillsides. The place is noted for moon viewing in the autumn, for the moon is reflected on each of these watered paddy fields.

one of the most impressive sights to be seen in the whole of Nikko. Mount Nantai's summit is 12.8 kilometers from Chuzenji. This mountain is the second loftiest of the Nikko mountains. Views from the top are comprehensive and sublime, including the symmetrical figure of Mount Fuji peering above the horizon.

Lake Ashi

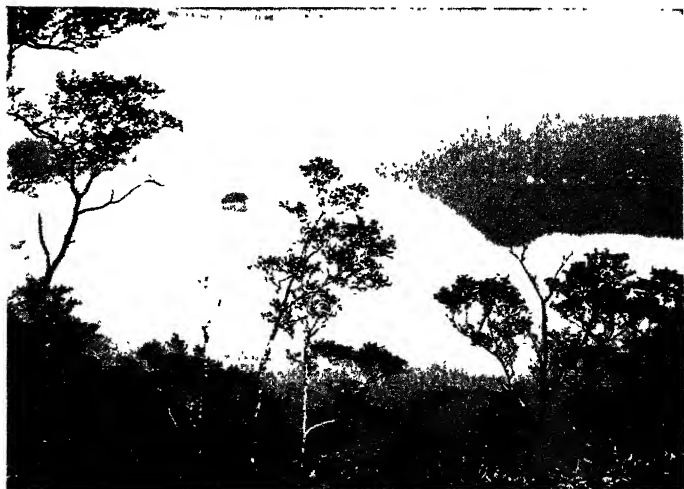
Lake Ashi in Mount Hakone is a gourd-shaped body of water, 5 and half kilometers long and about 16 kilometers in circumference. Its maximum depth is 66 meters. It occupies a space lying between the crater wall and the central cones. The Haya River has its source in this lake at the north end, close to Umijiri. On the shore opposite to Umijiri, there is another subterranean waterway which runs under Mikuni Pass and irrigates the lower towns. The lake is noted for its famous Sakasa-Fuji, "Inverted Fuji" or "Double Fuji" (the reflection of the mountain from the lake), which is visible on a clear day, and often after sunset, reflected on the surface of the liquid mirror. At the deep bottom of the lake great cedar trees are said to be growing luxuriantly. These are supposed to be weeds, but villagers about the lake believe they are surely cedar trees which took root after a big cove-in following the eruption of Mount Hakone. The lake is otherwise known as Lake Hakone. Along the lake shore the road is a noble cryptomeria avenue.

Five Lakes of Fuji

The skirt of Mount Fuji, with a circumference of about 160 kilometers, is studded with five beautiful lakes,



Lake Towada in Aomori Prefecture



Lake Akan in the Hokkaido

collectively known as the Fuji Lakes, which enhance the attractiveness of this mountain. The base district, with the peerless Fuji as its central figure, constitutes a favorite all-the-year-round pleasure resort, and it has been selected as a national park. In spring cherry trees and azaleas display their lovely flowers ; in summer all sorts of outdoor pastimes are enjoyed—the ascent of Mount Fuji, camping, swimming, boating, fishing, etc. Autumn presents a vivid coloring of the tinted foliage, and wild flowers and moon-viewing are the autumnal attractions. In winter, skiing and skating can be practised and duck hunting is popularly enjoyed at Yamanaka and Motosu lakes. Mount Fuji, though remarkably uniform in its general features, presents ever-changing aspects when viewed from different places, and a tour of the lakes lying at its base is of the utmost interest, not only for enjoying the sight of the different shapes and the various charms of this sublime peak on its north side, but also for visiting the lakes themselves, which are placidly and picturesquely situated, each presenting distant features of sylvan beauty. The lakes, five in number, are located on the north, northeast, and northwest sides of the mountain, and, beginning on the south side, they are : Lake Yamanaka, Lake Kawaguchi, Lake Seiko, Lake Shoji and Lake Motosu. According to geologists, the last three lakes were once a single large lake but a great lava flow accompanying the eruption of the mountain in 864 A.D. caused the present formation. Lake Motosu is known for its tranquil scenery. Trout fishing of this lake is as famous as that of Lake Seiko.

c. Two National Parks with Lakes

Lake Towada

In the Ou district in Northeastern Japan, extending over two prefectures of Akita and Aomori, is Lake Towada. Mount Hakoda stands on the north of the lake. Towada, the third deepest in Japan, is 378 meters deep at its maximum. So clear is the water that one can see into it for 18 meters. The beauty of the lake begins with the valley of Okuirase, the stream of which runs into the lake. Two peninsulas protrude, forming steep cliffs, scores of feet high, which casts shadows onto the water. The lake, which is 401 meters above the sea, is one of the most beautiful in Japan. It is 78 square kilometers in area and 46 kilometers in circumference. In origin and scale, it resembles Crater Lake in America, but the beauty and variety of scenery here is said to be far superior to that of the American lake. In winter Mount Hakoda is an excellent skiing ground, and in summer the mountain district is suitable for camping. The most picturesque part is the scenery along its shores. The Mikura and Nakayama peninsulas have the most charming views. The boat excursion from Nenokuchi to the southern part of the lake is interesting to visitors.

Akan Lake District

Situated in Kushiro on the Island of Hokkaido, this national park contains a wide area of active volcanic mountains, imposing forests and 30 lakes of extraordinary beauty. Lake Mashu, one of the beautiful lakes below the range of volcanic mountains, can be reached by motor car. Standing on a highland overlooking the lake,

one is struck with the primitiveness of the landscape. The lake is nearly 20 square kilometers in area, and in its center lies a small island. A motor trip northward to Lake Kutsusharo, another beautiful lake, traverses areas hemmed in on one side by imposing volcanic mountains, with Mount Atosanoburi still emitting black smoke in large quantities, and plains dotted with white birches, pines and azaleas on the other. The lake is located about three miles past the village of Kawayu. Lake Kutsusharo, the largest of the group in Akan Park, measures 76 square kilometers in area, with the beautiful island of Tomoshiri in its center. This island is noted for its variety of beautiful trees. At the southern extremity of the lake is a small protruding strip of highland called Wakoto Peninsula, at the foot of which are hot springs. Visitors to the peninsula generally go a little farther to Mihorodake, which affords a remarkable view, not only over the surrounding scenery, but as far as the Sea of Okhotsk. The district of Akan forms a huge depression within which mountains and lakes lie surrounded by virgin forests. Lake Akan, probably the most beautiful of the Akan Group, has a zigzag shore and being in rich changes, presents a very pleasing appearance. Four islands are found on the lake, each with a virgin forest. The lake offers an excellent preserve of trout and other fish for anglers. On the southwest of the lake rises Mount Oakan, an active volcano, a view from the peak of which commands probably the most extraordinary sight in the park. Akan Park, although remote, is suitable for sightseeing trips of two to four days from the city of Kushiro.

d. Lakes and Culture

Lake Biwa

Speaking of the lakes of Japan one must not forget to mention the celebrated eight views on Lake Biwa.

1. Sunset from Seta Bridge.
2. The evening Snow on Mount Hira.
3. The home-bound Sailing Boats at Yabase.
4. The quiet evening Rain upon the huge Single Pine Tree of Karasaki.
5. The Autumnal Moon at the Ishiyama Temple.
6. The returning Wild Geese at Katada.
7. The serene breeze of Awazu.
8. The Mii Temple with the tolling of its evening Bell.

The Japanese seventeen-syllabled Hokku crystalizes these eight varied beauties as far as humanly possible. One of the Japanese ancient poets, challenged to express the quintessence of the beauties of all eight views in seventeen syllables, produced the following :

Hachikei wa kasumi no soto ni Mii no Kane

which means :

*O Temple Bell of Mii!
Thy soothing sound
Now hides behind the haze
Those seven lovely views.*

The Lake of Biwa, the largest of the Japanese fresh-water lakes, is 235 kilometers around and 427 square kilometers in area, its average width being 11 kilometers



Mountain Lake Nojiri, Noted for Sylvan Scenery and
Summer Resort for Foreign Residents in Nagano.



The Sun-set on Lake Biwa, the Largest in Japan

from east to west and length 64 kilometers from north to south ; hence it is nearly equal in size to Lake Geneva in Switzerland. The deepest part measures 95 meters, the depth lessening toward the south. The lake is renowned for its celebrated scenery, its surface being dotted with many beautiful islands. The largest one, Chikubu Island, lying in the northern part of the lake, not far from Otsu, is reached by a steamer which makes a regular circuit of the lake. The island, of volcanic rocks, is diamond-shaped, a longer than one kilometer from north to south and a little less than from east to west. Above the little cove on its east side are situated a Shinto shrine and a temple for the Goddess of Benten. The island is over 118 meters high, cliff-bound and densely covered with pines, cedars, bamboos and other trees. Of the Eight Views, Mii Temple and Ishiyama Temple are the most celebrated. Ancient culture flourished along the shores of Lake Biwa. Mii Temple, also called Onjo Temple, founded in 686 A.D., is one of the most famous religious seats in the country. In its golden age, the temple had 859 buildings within its precincts, covering six acres, and even today it contains the middle group of 12 edifices, the north group of 12 and the south group of 19, in addition to the Roofed Gate, Main Shrine, Chinese Hall, Three-Storied Pagoda, etc. The temple stands on an eminence beautifully covered with trees, and the view of the lake from the granite obelisk standing in the grounds is especially charming. Ishiyama Temple was founded in the Tempyo-Shoho Era (749-756 A.D.) and is dedicated to Kwannon or the Goddess of Mercy. Destroyed by fire in 1078, it was rebuilt about a century later, the main temple being re-erected

toward the end of the 16th century. An avenue of maple-trees leads from the storied gate to the main edifice. The compounds abounds in fantastically-shaped, black rocks, hence the name of the temple, which means "Stony Hill Temple." To the right of the main temple stands the pagoda, which is one of the national treasures. From the Moon Viewing Arbor to the east, a splendid panoramic view of the lake and surrounding hills is obtained. The maples in the grounds display gorgeous foliage in autumn.

Lake Shinji

Lake Shinji is in Shimane Prefecture of the Sanin District facing the Japan Sea. The city of Matsue, the capital of that prefecture, is by the lake. The evening view of this lake is especially appreciated. The lake is 48 kilometers in circumference. This district is historically known as the region first settled by the Japanese then known as the Izumo tribe. The neighboring coast line is famed for rocky islets, small bays, sand beaches and rugged hills. The country traversed by the railways is off the beaten path, but foreign visitors, despite the lack of European hotels, have called it "Holiday Land," because of its excellent sea, lake and hot-spring resorts, its fishing and sailing and other diversions such as mountain climbing and visits to mountain resorts. An air line has recently been opened to the district and the picturesque lake of Shinji has made its debut as an airport. Regular air service is maintained between Osaka and Matsue.

GLIMPSE OF OLD AND NEW JAPAN

- a. Contrast of Old and New
- b. Old Cultural Remains in Kyoto and Nara
- c. Agricultural Communities in Japan

a. Contrast of Old and New

The new culture of Japan is born of the blending of the old culture and contemporary life. The mingling of old and new culture is more striking in large cities. Tokyo, the capital city of the Empire of Japan and the accumulative center of politics, economy and culture, is the most representative of this. The streets of Tokyo used to be extremely irregular notwithstanding the application of the street planning, as they were the product of gradual additions, without regard to system and proportion. Several years after the memorable great earthquake-fire of 1923, the arduous work of street adjustment was completed. Now the adjusted or broadened roads in the city as well as the newly laid-out suburban motor roads encircling the metropolis, has all been paved, with trees lining the walks on either side. Of the new parks, squares and promenades contemplated in the plans of city reconstruction, many have been realized already in forms of refined taste and beauty. Some of the great buildings of big merchants and firms, besides many of the government offices and other public houses, have been constructed in permanent form. Tokyo's business center is Marunouchi with Tokyo Station in its center. As a modern city view the district is unique. It does

not look like Wall Street thronged with stock traders. Its atmosphere is entirely different from that of the district about Buckingham Palace of London. What is unique is the sight of the Imperial Palace with its outer moat of mediaeval aspect, opposing the modern business center. The old and new are in striking contrast here. The Imperial Palace is situated in the very center of the city, encircled by old moats. Towering keeps or turreted walls of white plaster revealing themselves through a thick growth of trees and proclaiming the presence of a feudal castle in contrast to the most modern section of the city is a sight of double charm, scenic and historic, well worth being pointed out for the admiration of the lovers of the beautiful and romantic, not only of this country but of the whole world. Here we can see Tokyo's real profile—the contrast of classicism and modernism with their natural harmony. Ginza Street is a big thoroughfare running north and south through the most flourishing part of the city, and is the best shopping street. Toward evening, the Ginza is thronged with promenaders and there is held what is known as an "Evening Fair." A great many vendors line up along the curbs and set up their tiny shops on the pavement, hawking their wares to passers-by. This is one of the evening attractions of Tokyo. Back streets of the Ginza form an amusement center. Gayly-illuminated cafes, bars and restaurants with a great many of waitresses are there. The district near the Ginza also has theaters and movie halls, such as the Kabuki-za, Nippon Gekijo, Shimbashi Embujo, Yuraku-za and others. Weeping willow trees border the Ginza pavement, adding a delicate touch to this modern street atmosphere. Willows



A Countryside
View in Japan



Tokyo's Civilized Center Seen from the Air

of the Ginza may be compared to the Unter den Linden in Berlin and young foliage of maronie in Paris streets. Spring in Tokyo is signaled by young leaves of willow trees. Tokyo streets also have cherry trees and ginko trees planted along them. When spring comes the districts in which Government buildings, embassies and legations are located are shrouded by a vast canopy of cherry flowers. University streets in the north of Tokyo present a charming scene with yellow leaves of ginko trees. Next comes Osaka, the second greatest city of Japan. Osaka could not have reached its present prosperity, had it not been provided with a complete network of rivers and canals. Osaka is a veritable city of water-ways. Nakanoshima Park is located at the eastern end of Nakanoshima (Middle Island), a narrow strip of reclaimed land, 3.2 kilometer long, sandwiched between two canals, the Dojima River on the north of the island and the Tosabori River on the south. This park is one of the beauty spots of Osaka and is a favorite retreat of the Osakaites, especially in summer. In its neighborhood stand many large public buildings and this section is regarded as the civic center of Osaka. Such a scene cannot be seen in Tokyo or Kyoto.

"Oyster Boats" on the Yodo River are characteristic of Osaka. Purely Japanese-style boats are anchored permanently along the river shore. Those boats themselves are restaurants serving oysters. The city view can be enjoyed from these boats. Osaka is not a city of romanticism. It is a great industrial city, and it is often called the Manchester of Japan.

b. Old Cultural Remains in Kyoto and Nara

Kyoto was the capital of the Empire and the seat of the Imperial House for more than a thousand years and was the political, intellectual, ecclesiastical and artistic center of Japan. Although it is, like other cities, gradually being modernized in its external appearance, it still retains the prestige of being the most classic city in Japan, with many splendid and charming relics of feudal times, and is the Mecca of every native and foreign traveler. Kyoto is appropriately called the "City of Beauty," or the "Classic City," for it is most charming scenically, girdled by perennially verdant woods and mountains, and abounds in numerous mediaeval temples, shrines, palaces, parks, trees and flowers. Embowered landscape gardens still attest the splendour of Kyoto in by-gone days. Some call Kyoto the "City of Temples." It contains besides Shinto shrines, 889 Buddhist temples. The Katsura Detached Palace of Kyoto is set in serene and beautiful surroundings in a great variety of aspects yet possessing the irregular regularity characteristic of the pure style of the Japanese gardening. Nara, the more ancient capital of Japan, still reveals its former grandeur. At the height of its glory, Nara covered a considerable area with magnificent palaces, temples and other buildings and innumerable residences of noble and wealthy families. In provincial cities and towns of Japan shadows of feudal days are visible mostly in old castles which usually form the center of a city. Such cities are Shizuoka on the Tokaido Line and Fukuyama on the Sanyo Line. However, the shadows of feudal days are rapidly fading, as even these provincial

cities are gradually being rebuilt in a modern style.

The city beauty in Japan thus has youthfulness. The populations of Japan's "Big Six" cities are: Tokyo, 5,486,000; Osaka, 2,654,000; Kyoto, 1,027,000; Nagoya, 990,000; Kobe, 837,000; and Yokohama, 683,000.

c. Agricultural Communities in Japan

There is no place in Japan that is not inhabited. Almost all available land on sea coasts and mountain sides is taken up. The charming scenery of Japanese farms is surely characteristic of the country. Paddy fields or rice lands are to be seen in every valley or dell where farming is practicable; they are divided into square, oblong or triangular plots by grass-grown ridges a few inches in height and on an average a foot in width—the rice being planted in the soft mud thus enclosed. Narrow pathways intersect these paddy valleys at intervals, and rivulets, generally flowing between low banks covered with clumps of bamboo, feed ditches dug for purposes of irrigation. The fields are generally kept flooded to a depth of a few inches while the plants are growing but are drained just before harvesting. They are then plowed and again flooded before the second crop is planted.

The rising grounds which skirt the rice land are tilled by the hoe, and produce Indian corn, millet and edible roots. The well-wooded slopes supply the peasants with timber and firewood. Not only does rice form the chief food of the Japanese but also the source of the national beverage, called sake, which is brewed from it. In color the best sake resembles very pale sherry; the taste is rather acid. Mellowed yellow grains of rice are harvested

after mid-autumn. Rural scenes at the harvest are charming. Scare-crows stand here and there among rice fields. Straw is dried and used for roof thatching and other purposes. In every farm village of Japan is the tutelary shrine, which is the object of worship of farmers. Such a shrine is necessarily located in a very secluded place in the village out of their respect to the tutelary god. Fruit trees are also planted on ridges of paddy fields and on other ridges vegetables are planted to use the land as economically as possible. These are seen on the rice fields about Lake Towada and Lake Suwa. Tea shrubs are planted there in the vicinity of Shizuoka.

SIGHTSEEING IN THE FOUR SEASONS

- a. Coming of Spring
- b. "Sakura" Nippon
- c. When Vernal Zephyrs Blow
- d. The Sea Calls You
- e. The Mountains Beckon You
- f. Summer on Plateaus
- g. Arrival of Autumn
- h. In Quest of Places Celebrated for
Moon Viewing
- i. Pastimes on Snow and Ice
- j. Hot Springs

a. Coming of Spring

*"In Spring the waters fill
The pools and dykes all round;
And Summer hangs her clouds
Upon the strangest peaks.
The Moon in Autumn sheds
Her brightest beam abroad,
While Winter shows one green—
The lone, unfading Pine."*

—Gonnosuke Komai.

How brilliant and translucent is the water all round our Isles.

The very pebbles on the shore, as under the waves, appear like priceless gems. On lifting our eyes, the richly tinted sky seems to be a priceless brocade woven in sun-shot mist. Spring follows on the heels of winter, and the pine tree and bamboo, both evergreen symbols,

the former of Perseverance and Chastity, the latter of Straightforwardness and Honesty, link the varied pageantry of the four seasons together.

Essential as air and water are the pine and bamboo to our everyday life in Japan. Whether growing in forests and thickets, delighting us with the dappled shades and changing music of their waving branches, or cut down in the service of man, we Japanese cannot live without them.

Fortunately, like air and water, the pine tree and bamboo abound throughout the country. They constitute the invariable materials for building purposes as well as for the manufacture of hundreds of useful objects in our houses. The pine tree's child is the name we give to a mushroom which grows in the pine forests in the autumn and forms a part of many tasty dishes. In the spring time the bamboo provides us in its tender yellow roots with a delicious vegetable eaten either alone or with fish or rice.

Go where you will, you will be enchanted by a lavish display of cherry blossoms. So sensitive is the Japanese mind to each phase of the wealth of color which it has inherited in our lovely land that the following poem may be taken in a literal sense as expressing our embarrassment in the presence of our flowers, or metaphorically when thinking of charming ladies: "When Spring scatters Blooms on each tree in the garden, how, how can I choose the one flower for my vase! Color with movement is also the dominant charm of those inevitable companions of Japanese flowers: the capricious tribe of all the jewels of the mine with their flushing wings:

Daintily gambolling Butterfly, Nodding at Bud

*and flirting with Blossom,
A Flower midst the flowers of my garden you go!
But none of these joy-flattered Flow'rets can know
If you'll perch on her bosom
Or leave her to sigh."*

In order to see the cherry blossoms one has but to go to Yoshino where one can view the ravishing sight of blooming trees by the thousand. Indeed, it has been well said that the natural beauties of our country can even transform the stubbornest of aliens to its own spirit ; thus naturalizing them to the very heart's core and beyond all risk of relapse.

*" Could we but show now
To many a stranger
On alien, dim shores
The Glorious Dawn
Of Yoshino's Spring,
With the scented mist
Of our radiant Cherry,
Surely they all would soon be softened
With souls transferred to a Japanese semblance,
Full of craving, devoted passion
For our dear Islands
Our ancient Sun-rise Yamato-Land."*

The loveliest view of the spring in all Japan is on the Arashiyama Hill in Kyoto. As we stand on the Togekyoh-Bridge, with fallen petals of cherry blossoms floating like butterflies through the perfumed air, we see beneath us rafts drifting down the rapid waters of the blue Katsura, while around us brightly clad village girls

from Yase and Ohara poise above their laughing eyes
high loads of the daintiest flowers.

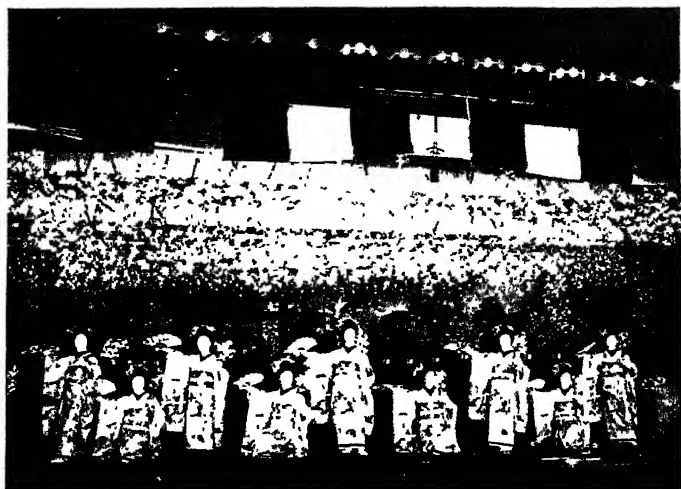
*"In triumph home-returning
From victory o'er the foe,
His rice-fields welcome our hero
As he sings the sowers' lay."*

Just before the rice-planting throughout the length and breadth of our country, where every nook and corner are tilled with the invaluable help of our most obedient, industrious, and willing women, the fields are covered by the golden flowers of the rape fascinating contrasted with flowerets of our rences, spreading a prodigious carpet woven by the skilful hands of Nature over the whole land. Green grasses and red rences give place to the rich brown of the soil when those plants are plowed under as natural fertilizers for the all-important rice. If by romantic chance you went astray in our countryside, you might well hope to have the following delightful experience recounted by one of our poets :

*"I had lost my way in the open field,
Where a lovely girl was gathering
And I asked her to guide me home.
She nodded and pointed the way with her flowers
Toward a spot where two gay butterflies
Leisurely fluttered off in the azure!"*

b. "Sakura" Nippon

The gloom and chill that lasted throughout winter will be lifted by the advent of spring, when cherry blossom season will usher in many outdoor pastimes which have



"The Miyako Odori" or Cherry Dance Staged by
Kyoto Geisha Girls



Beppu, the famous hotspring resort in the Inland
Sea of Seto

been annual features of the life of Japanese people since the good old days. The whole land is thrilled at the thought of the merry season. The woods of Ueno Park will be brightened with banks upon banks of pink cherry buds, which will burst into full bloom soon.

The double-petal cherry blossoms at Arakawa, Koganei, Asukayama, Sanrizuka and others are noted in the Kwanto. Kyoto has many famous cherry tree resorts such as Omuro, Arashiyama, Kiyomizu and several others. The Yoshino-Kumano National Park is celebrated for cherry flower resorts. During the cherry blossom season the flower resorts will be the scenes of jubilant demonstrations. It is a season of merry-making. Theaters in large cities will stage cherry dances. The Azuma Dance in Tokyo, the Miyako Odori in Kyoto and the Naniwa Dance in Osaka, all colorful dances of the season, will be staged. When these dances are presented, main streets of these cities are gayly decorated, enhancing the atmosphere of the spring season. Theaters also stage selected dramas by first-class actors.

c. When Vernal Zephyrs Blow

May adorns the country with verdant foliage. The vernal zephyr blows over the countryside. All is freshness. This is the best season for tourists. The Boys's Doll Festival is celebrated on May 5. The ayu, or river trout, season starts on June 1 on the Tama River and Sagami River in the Kwanto. The season is observed on various other rivers of the country. Ayu fishing with cormorants is famous. This favorite pastime of the Japanese can be enjoyed on summer nights on the Nagara River near Gifu. The fishing has been a tradition for

centuries. Our remote ancestors had a special knowledge of fishing. Cormorant fishermen with sledge-hats and ropes in hand use cormorants with consummate skill. When the cormorants are about to swallow an ayu at a gulp, fishermen dexterously pull and tighten rings around their necks and make the birds vomit the fish. The dexterity with which the fishermen handle the birds is remarkable. The season of cormorant fishing begins late in May and lasts till October.

Usually seven boats make one party. A bonfire is lighted on each boat and, while floating down slowly from the upper reaches of the river, fishermen are busy. A dark night is selected for fishing as cormorants dislike moonlight. When the moon in its first quarter sinks below the western hills, fishing begins. Bonfires illumine the night in various places along the shore. A famous poet of an ancient time composed the following short poem :

*"Interesting is cormorant fishing,
Sorry is the cormorant which can't have the
ayu it catches."*

The cormorant can swim well and dive into the water. It has black plumes, a slender and hooked beak and a long head. It has no feathers around its eyes and is web-footed. Cormorants are found in large numbers in Japanese seas and lakes. There is a great rookery of cormorants on an island in Lake Biwa. There is another in Lake Towada in Aomori Prefecture. Cormorants caught in these places are not used for cormorant fishing on the Nagara but those caught near Chita not far from Nagoya are tamed for the purpose. Cormorants at

Shinozaki are caught by means of decoys in winter and, with their eyes blindfolded are sent to cormorant fishermen at Nagara, who remove the blinds and let them swim in the river with neck rings attached to them. When they are sufficiently trained for about two weeks they are left to mingle with cormorants that are already well trained. Within two years they are perfectly trained and are used for fishing for about 17 years. These birds are avaricious of food by nature and catch anything they want to eat, a trait the fishermen take advantage of. The profession of cormorant fishing is hereditary and the number of fishermen is limited. Strange to say, like sleigh dogs in Alaska, the birds are very strict upon the matter of seniority and, when any one of them finds itself degraded, it claims its proper place in the line-up.

d. The Sea Calls You

Summer comes to Japan from the sea. Japan has a great number of bathing places, as the country is surrounded by the sea. The resorts are generally picturesque and are suitable health resorts. The delicate coast line of Japan has many calm bays and inlets, good for yachting. We can point out at least 200 places in Japan good for sea-bathing.

Karatsu:—This is a city on the northern coast of Kyushu. Along an expanse of four miles of sand on the shore pine trees add charming scenery to the coast. Many foreigners from Shanghai and Hongkong spend the summers at their villas here.

Beppu:—It is popularly called the Japanese Karlsbad and is the only municipalized hot spring resort in Japan.

Beppu has long been noted for the abundance of its natural hot springs, for the picturesqueness of its natural beauty and for its mild, equable climate. Beppu spa is the general name given to a volcanic region embracing eight hot spring resorts. These springs have different medicinal properties—some are simple thermals and common salt springs and some alkaline and carbonated; others contain sulphur. The Beppu district is a unique watering resort, affording as it does such a varied assortment of mineral baths of curative efficiency. Beppu is aptly called "The City Floating on Hot Springs." There are seven important hot stream veins underlying the district, and natural hot water is utilized everywhere. There are many public bath-houses owned and managed by public bodies. Some of them are well-equipped with sand baths, vapor baths, electric baths, and others. The beach baths are special features of Beppu and there are two open sand-bathing places. In tents or under awnings, bathers, nude or in thin clothes, bury themselves in the hot sand, with only their heads exposed. Through the sand, sanatory hot water bubbles up and streams over their bodies. The curative power of this treatment is declared to be marvellous, especially with chronic diseases. The baths are available from April to September, during ebb-tide. In the Kwansei district, Suma, Akashi, Shira-hama and Hamadera are noted for the sea bathing and in the Kwanto, Kamakura and Zushi are among the most attractive seaside resorts. Accommodations of the Kaihin Hotel at Kamakura are excellent.

e. The Mountains Beckon You

Mountains are open for climbers in July. At the Sengen Shrine at the base of Mount Fuji a time-honored ceremony of "Opening the Mountain" is held on July 1. Alpine climbers also scale Mount Aso, Mount Unzen and Mount Kirishima, all active volcanoes in Kyushu; the famous Japan Alps, and many other mountains. Rock climbing is a favorite pastime for young Alpinists. Japan has many mountains not yet beaten by climbers. Camping is another attraction of young men and women. The Fuji lake districts, the inner Nikko mountains and others are good places for camping. Hiking is another diversion. A popular attraction of hikers is the trail at the base of Mount Fuji through Aokigahara or "Sea of Woods." As the name indicates, this vast forest region extending over 8 kilometers is covered with a thick growth of stately trees, all over 6 meters high. This immense expanse of dark green conifers is wonderfully beautiful when surveyed from above.

f. Summer on Plateaus

Karuizawa :—For many years Karuizawa, noted for its invigorating climate and scenery, has been a favorite summer retreat for foreign residents, the families of many professional and commercial residents of Japan, and, in recent years, for those of the Japanese nobility and men prominent in the nation. The majority of visitors live in their own cottages, widely scattered throughout an extensive wooded area. During the season many conferences and conventions are held on church, mission, and educational works, and sports are prominent: tennis,

baseball, cricket, track and field events, and golf. Over excellent roads there are many delightful walks, picnic and excursion points about Karuizawa, and it is one departure point for the climb up Mount Asama, the greatest active volcano on the Main Island, whose smoke clouds are frequently seen. During summer Karuizawa turns into an international town with about 6,000 Japanese and foreign visitors. The resort has good hotel accommodations such as the Mampei Hotel, Karuizawa Hotel, Park Hotel and Hotel New Grand, Karuizawa Lodge, etc.

Nojiri :—Lake Nojiri is a beautiful mountain lake about two miles northeast of Kashiwabara, a small station on the Shinetsu Railway Line in Nagano Prefecture. Its surrounding scenery is very charming with Mounts Kurohime, Myoko and Togakushi in the background. On the south hillside of the lake is a foreign colony, where many foreign residents in Japan stay during summer, enjoying the cool air of a mountain lake.

Hakone :—This area is also famous, being one of the national parks of Japan. There are 12 hot springs in the Hakone region with Miyanoshita in its center. Angling and yachting on Lake Asahi are the best attractions during summer.

Mount Rokko :—This is a mountain resort founded and laid out by the foreign residents of the Kobe district ; it is accessible either by motorcar or by suburban electric car. Mount Rokko has an altitude of 918 meters above the sea level, which elevation makes it very agreeable in the summer. At the north end of the so-called "Foreign Village," consisting of more than eight groups of summer villas, extending for about 6 kilometers, there is a well-

kept golf course of eighteen holes, covering 25 acres. Upon the summit, there are several ponds, which supplied natural ice in the days when artificially manufactured ice was not procurable. Skating and skiing can be enjoyed during winter. This resort is reached from Kobe by one hour's motor drive through beautiful valleys. Mount Maya, 687 meters high, is one of the most famous peaks of the Rokko range, which forms a back wall, so to speak, of Kobe. A temple dedicated to Buddha's mother stands near the summit, about one kilometer from the terminus of the cable car line, by which an easy ascent of the mountain is made. Three hours are enough for a visit to this temple.

g. Arrival of Autumn

Moon Viewing:—With the seven herbs of autumn offered to the full moon, Japanese observe the custom of viewing the full moon about the middle of September. This custom was observed by ancient people, is not practised now so much as it was. However, it still delights the poetically-minded in cities and people in rural districts.

Fine Art Season:—Autumn is the season of fine art exhibitions in Tokyo. The Tokyo Prefectural Fine Art Museum at Ueno Park is crowded by admirers of fine arts during autumn. Here, the two large fine art institutes hold their annual exhibitions. One is promoted by the Nihon Bijutsuin, the largest private fine arts society, and the other by the Teikoku Bijutsuin, the Government society for collective fine arts, including orthodox Japanese painting, oil painting, sculpture, applied art, and others. Another smaller exhibition of oil painting and modelling

is also held under the auspices of a society called Nikakai. Autumn is also a season of sports, and track and field events, baseball matches, tennis tournaments and others are held. Late in autumn the maple hunting is observed.

h. In Quest of Places Celebrated for Moon Viewing

Atami:—Atami is widely celebrated all over the country for its natural hot springs, its geyser, its equable climate and for its beautiful location. It is now attracting quite a large number of visitors throughout the year because of its easy access from Tokyo and Yokohama. Atami is also noted for its natural beauty. There are delightful walks along the beach of its crescent-shaped bay and along the coast on each side of the town. From the countless trails that traverse the hills, a sweeping view of land and sea is obtained. On a fine day, beyond the tiny Hatsushima Island which lies just off the center of Atami Bay, there is visible Oshima, also called Vries Island from the Dutch captain of that name, who called there in 1643, on which is an active volcano, Mount Mihara, constantly emitting a plume of smoke.

Oarai Coast:—Oarai is near Mito on the Joban Railway Line and faces the Pacific Ocean. The moon rising above the horizon is beautiful indeed and the place is widely known as an excellent resort for the full moon viewing. Togeppo:—This is in the compound of the famous Shioku Temple not far from Shizuoka on the Tokaido Main Line. The moon seen through a pine grove along the old Tokaido pedestrian road is very charming. One can make a motor drive from Tokyo to the temple for the moon viewing. Obasute:—Obasute



Sea Bathing Resort at Karatsu, Kyushu



Skiing Slope at Tengudaira

is a station on the Chuo Line. The place is famous for the moon viewing.

In the compound of the Choraku Temple below the station are old buildings called the Mangetsuden and Kangetsuden. Terraced rice fields on the hillside are famous for the reflection of the moon on the surface of each paddy field. Lake Biwa:—This lake is also noted for the moon viewing. The Ishiyama Temple, one of the Eight Scenic Views on Lake Biwa, is noted as a place where the moon can be seen at the best. Mikasa Hill:—This hill is noted in connection with the moon, as an early Japanese student sent to China for study composed a poem in recollection of the moon on this hill. Since that time this hill in the more ancient city, Nara, has gained renown as moon viewing resort.

i. Pastimes on Snow and Ice

Skiing is one of the favorite pastimes of winter among young men and women of Japan. Introduced here only about a decade or so ago, skiing has now become extremely popular. Japan abounds in good grounds in the northern districts, which accounts for the rapid strides skiing has made. Ski grounds are plentiful in the Joetsu district, Shinetsu district, Lake Suwa, and others in Nagano Prefecture. These resorts are patronized by skiers. The Hokkaido offers the best ski grounds, because of good snow conditions. Places in the vicinity of Nisekoarenupuri and Chisenupuri are excellent for skiing. The ski ground at Mount Misumi in the west suburb of Sapporo City and that at Mount Teina in its south suburb have a long history of skiing. Skiing grounds with hot springs are Nojiri-Nakanosawa Hot Spring in

Fukushima Prefecture, Gaga Hot Spring in Miyagi Prefecture, Goshiki Hot Spring in Yamagata Prefecture, Akakura Hot Spring in Echigo Prefecture and Yumoto Hot Spring in Tochigi Prefecture. Sugadaira in Nagano Prefecture, Mount Ibuki in Shiga Prefecture and Makino Slope between the Hira Mountain Range and Mount Shizugatake all are very good skiing grounds.

For skating, Lake Suwa in Nagano Prefecture is the best place. Lakes at the base of Mount Fuji and lakes on Mount Rokko near Kobe also are noted skating grounds.

j. Hot Springs

Japan is noted for thermal springs, because its mountain ranges are volcanic. Because of the existence of a great many hot springs, the Japanese people like a daily hot bath. Among the noted hot spring resorts are Nasu, Shiobara, Nikko, Yumoto, Kinugawa, Ikao, Kusatsu and others, all in mountain districts. Hakone is also a famous hot spring resort near Tokyo. In that district, hot springs are found around the central cone, mostly on the eastern foot along the valley of the Haya River. There are twelve spas with hot springs, namely Yumoto, Tono-sawa, Miyanoshita, Sokokura, Dogashima, Kiga, Kowakidani, Gora, Ubako, Sengokuhara, Ashinoyu and Yunohanzawa. The chemical composition of the spring-waters in the different spas varies but little. Some of them contain saline sulphur, hydrogen sulphide, vitriol and sulphur, and others are simple thermal and common salt.

The first four are found chiefly in high altitudes, whereas the others occur in low places. The Fujiya Hotel and Hakone Hotel are foreign-styled. Izu Peninsula is also famous for hot spring resorts.

Atami is known as the Riviera of Japan. In its neighborhood there are many hot spring resorts and points of interest, such as Yugawara Spa, Ito Spa, Izusan Spa, Shuzenji Spa, Nagaoka Spa, etc.

Because of a warm climate, these places are especially good winter resorts. The Northeastern district also has many hot springs such as Tsuta Spa, Owani Spa and Itadome Spa near the National Park of Lake Towada. The Hanamaki Spa is located near Lake Tazawa.

The Iino, Yuno and Goshiki spas are in the southern part of the district. The scenery of these spas is at its best when the mountains are tinted with vari-colored leaves in late autumn.

In the district around Osaka there are Arima Spa and Takarazuka Spa. The southern district of Wakayama Prefecture also abounds in hot springs such as Katsuura, Yunokawa and Shirahama. Dogo Hot Spring is a celebrated one in Shikoku. Beppu in Kyushu is probably one of the best hot springs in Japan. The hot spring group in the Unzen National Park district attracts visitors from Shanghai, Dairen, Hongkong and other cities on the Asiatic mainland.

JAPAN'S FAMOUS PLACES

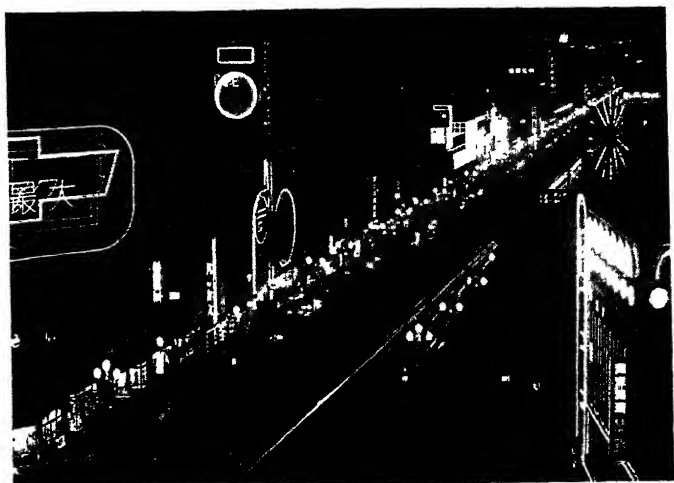
- a. Profile of Greater Tokyo, the Capital of the Empire
- b. Visit to Yokohama, the Portal of Japan
- c. Kamakura and Enoshima
- d. Nikko, Marvel of Oriental Art
- e. From Nagoya to Ise
- f. Visit to Kyoto, Ancient Capital of Japan
- g. Nara, the Buddhist Capital of Japan
- h. Trips Over Hokuriku District
- i. Osaka, the Manchester of Japan
- j. Kobe, the Cosmopolitan City of Japan
- k. Places of Interest in Kyushu

a. Profile of Greater Tokyo, the Capital of the Empire

Tokyo is the heart of Japan and of Asia. It is the center of politics, economy, culture and everything. Greater Tokyo has a population of nearly 6,000,000, being the largest metropolis of the world second to New York. Tokyo is not only the center of the national administration, education and finance and is also a most thriving emporium of all industries and commercial activities. Tokyo epitomizes New Japan with its numerous fine office buildings of architectural beauty, wide and clean highways, parks, ample transit facilities and all other modern conveniences. Marunouchi is the most advanced center of the city. As is well known, Tokyo was shaken by the great earthquake on September 1, 1923, but its main damage was wrought by the fire which followed the earthquake. Fortunately, many historic places escaped destruction and there are

still much remains of interest to seen by foreign visitors, and rehabilitation has been made to such an extent that not much is seen of the havoc of the earthquake. Upon emerging from Tokyo Station the contrast between the East and the West is immediately evident to the traveler. The station itself is a substantial modern structure of Western architectural design, across the plaza are large office buildings similar to those seen in all populous cities, the prominent eight-story building being the largest structure of its kind east of Suez and then straight ahead are the grounds of the Imperial Palace, the remaining walls, rising from its age-old moat, topped with fantastic pine-trees, centuries old. This contrast is perhaps the keynote of the metropolis, but speaking broadly, the introduction of Western architecture, way and ideas, has not yet produced many changes in the life and customs of the majority of the people of the city. Furthermore, with regard to the whole country, such changes are much less noticeable outside the large cities. The civilization evolved during 2,600 years is deeply rooted and its contrast to the civilization of the West is a feature of great interest to every foreign visitor to Japan. During the Tokugawa Period, Tokyo grew into a prosperous town, the emporium of a whole territory, as seat of the Shogunal Court. Expansion resulted chiefly from the works of reclamation and irrigation. In 1868, at the time of the Restoration the Emperor Meiji proceeded to Yedo and renamed it Tokyo and it then became the capital of the Empire. With the exception of a few low hills at the north and west, the city is comparatively level, spreading out over a wide plain of elliptical form. The most aristocratic quarter is Kojimachi where the Imperial Palace, embassies,

legations and governmental buildings are situated. Nihombashi is the busiest commercial section. The municipality has control over most of the public utilities, including the water and electric supplies, and the tramways. Under the stimulus of an intelligent and capable government, it is rapidly acquiring international renown as a progressive educational center. It possesses a number of splendidly equipped libraries, universities, and colleges; several uniquely attractive museums; scores of minor educational institutions; numerous landscape gardens and parks; in fact, all the requisites of a brilliant Oriental metropolis. The Imperial Palace is situated in the very center of the city, encircled by old moats. This place was originally constructed by a feudal lord Ota Dokan and was called Chiyoda Castle. The late Emperor Meiji took up his residence at this castle. The main entrance to the palace is called Nijubashi or Twin Bridge, and is one of the famous sights of Tokyo. The palace is not accessible to the public, but an outside view can be obtained near the Nijubashi. A broad outer precinct of the Imperial Palace is accessible by the public. A bronze statue of Japan's greatest loyal warrior, Kusunoki Masashige, during period of about 1,300 A.D., stands there. Hibiya Park is near the palace. It is a foreign style park covering 45 acres. The district called Kasumigaseki is a broad street where governmental buildings are located. Buildings such as the Ministry of Navy, Ministry of Justice and Supreme Court are old-style, but escaped the destruction of the great earthquake and fire of 1923. These buildings stand in contrast to modern structures of the Metropolitan Police Board, Home Ministry, Education Ministry, Board of Audit and Patent Bureau. On the top of a hill behind



Night View of the Ginza Street in Tokyo



The Marunouchi Business Center Opposing Feudal Castle
Moat Surrounding the Imperial Palace

these government buildings stands an imposing edifice of the Imperial Diet. The Yasukuni Shrine is situated on Kudan Hill.

This is a pantheon for the illustrious dead fell in war in defense of the country. The greatest metal torii stands at the entrance and also the largest stone torii stands there. The Benkei Bridge at Miyakezaka is one of the most typical wooden bridges in Tokyo, which are being lost gradually. The visit to the Meiji Shrine must not be forgotten. It is dedicated to the memories of the late Emperor Meiji and Empress Shoken and is one of the most important Shinto shrines in Japan. The shrine is situated in the western suburb of Tokyo. The precincts are spacious and the buildings are the best specimens of the pure Shinto style.

The Japanese nation makes the shrine an object of worship and a great number of worshippers of 8,000 goes there a day on an average. On this annual festival days and on New Year holidays the visitors to the shrine are literally numberless. Four roads leading to the Shrine from various directions are fully crowded by worshippers. There is the Treasure Hall, in which are kept some personal paraphernalia of the Emperor Meiji. The precincts are thickly wooded and most of the trees were contributed by various public bodies in provinces. The number of these trees is 105,000. A very charming iris garden is in the shrine compound. The Outer Garden of the Meiji Shrine is not far from the shrine. It is a beautifully designed park containing a baseball stadium, an athletic field, the Memorial Picture Hall exhibiting the paintings sketching the life work of the illustrious Emperor Meiji. It was on this site that the grand funeral of the

Emperor Meiji was conducted in 1912. The great spirit of General Nogi, the famous hero of the siege war at Port Arthur during the Russo-Japanese War, is now enshrined at his former residence in Akasaka, not far from Meiji Shrine Outer Garden. To see his unpretentious little house, with its simple furniture, in spite of his glory in his military life, is a matter of some lesson. Shiba Park is a thickly wooded park. There are within the compounds Zojo Temple, the Mausoleums of the Tokugawa Shoguns, and the Maple Club, one of the best Japanese-style restaurants. A large structure, painted in red, is the main gate to the temple. This gate was built in 1605, and is one of the oldest extant structures in Tokyo. The Sengaku Temple, tombs of the famous Forty-seven 'Ronins,' is about two kilometers southwest of Shiba Park. There is an old Buddhist temple, where the souls of 47 loyal retainers of Asano Takuminokami, a feudal lord of Ako, sleep. The story goes back to 1701, when Lord Asano who was in the service of the Tokugawa Shogun was subjected to an intolerable insult by one of his colleagues, Kira Kozukenosuke, and goaded beyond endurance, drew his sword and inflicted a wound on Kira against the law of the Shogunal Court at that time. The result was that Asano was ordered to commit 'harakiri' for having violated the law. His retainers greatly relieved at the loss of their lord, and secretly pledged themselves to execute vengeance. After painful waiting under adverse circumstances for a suitable opportunity, the 47 retainers who had endured all hardships, broke into the house of their foe, and killed Kira. The deeds of the 47 'ronins' aroused the sympathy of the people, inasmuch as they had accomplished their

purpose through such a hard endeavor that some of them were reduced to beggary, having lost their employer. These retainers all committed 'harakiri' after having killed their foe. The incense which is now being offered to their tombs never ceases to burn day and night, for there are so many who come to worship the heroic deeds of the 'ronins.' Ueno Park is one of the three largest parks in Tokyo and is located at the northern extremity of the Tokyo city proper. Within the vast premises of the park, which used to be the compound of the Kwanei Temple during the Tokugawa Period, there are the Imperial Museum, the Imperial Library, Tombs of Shoguns, etc. The eastern part of the park, being elevated on a hill, commands a wide view over the north-eastern part of the city. At the time of the Meiji Restoration, a battle was fought here between the remnants of the Tokugawa force and Imperial troops. The statue of Saigo Takamori, who as chief of staff of the Imperial troops, saved Yedo from being destroyed by a war fire, stands on an eminence of the park. Below the park is located Ueno Station modernly built after the Kwanto earthquake-fire of 1923. A large pond in the premises of the park is called Shinobazu-ike and is noted for lotus flowers in August. By subway from Ueno the traveler is carried to Nihombashi Street. This is the extension of Ginza street, the main business center of Tokyo, and many wholesale merchants keep their stores along the street.

There is a bridge called the Nihombashi which is considered the very center of the city, and the central pole on the bridge marks distances to all places within or without the city. In streets about the bridge are located

many modern buildings for business offices. The Bank of Japan, Yokohama Specie Bank, Mitsui House, Mitsukoshi Department Store, Shirokiya Department Store, Takashimaya Department Store, and many others stand about the locality. The Tokyo Stock Exchange building in Kabuto-cho, the Wall Street in Japan, is near the bridge. At the Tsukiji district the St. Luke's Medical Center, the Tokyo branch of the Hongan Temple, Kyoto, and the Central Whole Market are located. All these are imposing edifices.

The Hongan Temple was completed in the spring of 1935. This is the largest-scale Buddhist temple in Japan. Its outward appearance is like a Buddhist temple in India with the central dome towering 40 meters high, but its interior decoration is of a purely Japanese style. Ginza Street is the largest consuming center. Three large department stores, the Matsuya, Matsuzakaya and a branch of the Mitsukoshi, are in the street.

Its back streets form an amusement center with a large number of cafes, bars and restaurants. Theaters and movie halls also are near Ginza.

Large newspaper offices also are near Ginza. Tokyo has the Sumida River traversing the lower part of the city. Five modernly-built bridges, Yeitai, Ryogoku, Kiyosu, Umayu and Kuramae, span the river. These add to the beauty of the modernness of the city. The east district of the river is a factory zone. Hifukusho along the river is noted in connection with the great earthquake-fire of 1923. Over 30,000 people, who took refuge in this open space from the neighboring district were hemmed in by the rapidly spreading flames and all of them were suffocated to death. A large hall, the

Earthquake Memorial Hall, stands in the center of the place. The Ekoin Monastery not far from here was built to commemorate the great earthquake of Yedo in the Ansei Era shortly before the Meiji Restoration of 1868. Asakusa Park is 1.6 kilometers east of Ueno Park and is an amusement quarter for Tokyo people. It contains a large Kwannon Temple of great popularity, attracting thousands of worshippers every day. Surrounding this temple, there are many theaters, movie halls, vaudevilles and various other shows and amusements. The gay quarter of Yoshiwara is located not far from this park.

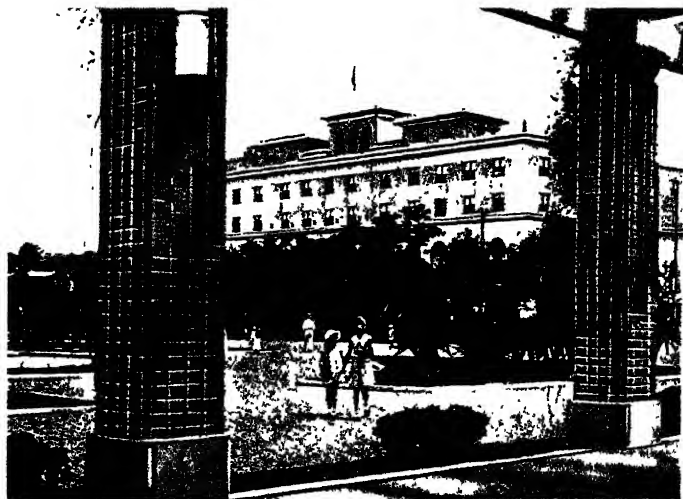
b. Visit to Yokohama, the Portal of Japan

Yokohama is Japan's portal. From a straggling fishing hamlet in a patch of cultivated fields fifty years ago it has become one of the greatest trade ports of the Orient. When opened to foreign trade in 1859, as the result of the treaty with America negotiated by Commodore Perry, whose small squadron first anchored near the entrance to Tokyo Bay, Yokohama (Seaside Beach) was a mere fishing village of about one hundred dwellings. Because of a comparatively brief history of its growth, Yokohama City has no many places of historic event. A few minutes' walk from Iseyama, there stands in a park called Kamonyama a bronze statue of Lord Ii Kamon, Premier of the Tokugawa Shogunate Government, who abandoned the long persistent policy of isolation, opening Yokohama to foreign intercourse, which policy subsequently led to his assassination by a band of his opponents; but the present prosperity of the city owes a great deal to his far-sighted policy. An excellent bird's-eye view of the surroundings can be obtained from the summit of

this hill park. After the earthquake of 1923 the city was thoroughly reconstructed. The Yamashitacho Park along the shorefront, the Bund, Bluff residential quarters, an exotic atmosphere of the Chinese town and others add to the traditional color of Yokohama. Nogeyama is a hill from which there is a wide view over the city and harbor. The Sankeien Garden is the unique plum and landscape garden belonging to Mr. Hara, a wealthy merchant of Yokohama. It is also noted for its historic objects, lotus, flowering shrubs and grasses. From a hill at the back of the garden is a splendid view of the surrounding country. Many historic buildings stand in this garden. Four of them are included into the list of Japan's national treasures. A Japanese-style structure named Rinshunkaku stands near the villa of Mr. Hara. This is a pavilion used to stand in front of the Main Hall of the Juraku Mansion built by Japan's great warrior Toyotomi Hideyoshi. After the downfall of the Toyotomi family, this pavilion was preserved for centuries by a feudal lord. Mr. Hara brought the famous pavilion in pieces and assembled it in the garden. This pavilion has many historic rooms. At the Genkodo Hall in the garden is placed a wooden statue of Minamoto Yoritomo who established the first Shogunate Government in Japan. The statue was in a shrine in Kamakura, and, when Hideyoshi once visited Kamakura, addressed this statue in joke that "You and I are the only men in Japan who established dictatorship." A three-storied pagoda stands on the summit of a wooded hill. This pagoda was said to have been built under orders of the Emperor Shomu, a pious Buddhist ruler of Japan, in the compound of the Togetsu Temple, Kyoto. It was brought to this famous



Yokohama Bund Port Seen from
New Grand Hotel, Yokohama



Whole View of New Grand Hotel, Yokohama, Seen
from Yamashita Park

garden. This pagoda is the most famous one in the Kwanto. Below the Sankeien Garden is the Honmoku Coast, known by foreigners as Mississippi Bay, named after the flagship of Commodore Perry. The neighboring coast is charming.

c. Kamakura and Enoshima

Historically, Kamakura is noted as the place where Minamoto Yoritomo, the first Shogun of the Minamoto Clan, set up his government at the end of 11th century. It is one of "The Three Great Historical Resorts" of Japan with Nara and Kyoto, because of its being the capital city of the military government during 140 years and the most prosperous city in those days. In its balmy days, the city had a population of some 700,000, and, although many temples, shrines and other historic relics, which were reminiscent of Kamakura's former glory, have been destroyed by frequent calamities, there still remain 50 Buddhist temples, 19 Shinto shrines, the Daibutsu or "Great Buddha" and other monuments teeming with historic associations; these time-strained buildings and relics attest the wonderful prosperity that Kamakura once witnessed in days gone by. There are few desirable sites or groves around Kamakura that are not occupied by a time-strained temple or shrine, or the tomb of some noted persons—all silent witnesses of its past glory. It is almost impossible to imagine that this quiet town of Kamakura was once the most important city of Japan as the military capital with an immense population, busy streets, splendid mansions of officials and retainers of the ruler, and numerous temples of magnificent structure. Yet this peaceful spot really saw some of the most

thrilling events in these bellicose days, for this insignificant village was rightfully selected in 1180 by Yoritomo as his residence, and in 1192 the Shogunate Government was established by him, and on him was conferred by the Emperor the title of Shogun (properly Seii-Tai-Shogun, meaning Barbarian-Subjugating Generalissimo). The selection of this place by Yoritomo as the central seat of his Government is supposed to have been the result of deep deliberation, based on consideration of its strategic situation and its historic relation to the Minamoto family. Kamakura is encircled by mountains on the three sides of east, north and west with the open south side washed by the waves of Sagami Bay. It measures not more than ten square kilometers but the fact, coupled as it is with the presence of such natural barriers, must have constituted a powerful inducement to select this place as a residential seat in the days, when the art of fortification had not made any progress. After the death of Yoritomo in January, 1199, the position of Shogun was inherited by his two sons, Yoriie and Sanetomo, and both met with violent deaths, owing to the political strife. With the assassination of Sanetomo, the direct line of the Minamoto Shoguns came to an end in 1219. With the exception of Yoritomo, all the other Shoguns were mere puppets on the palm of the Shikken, or Regent, which was the title borne by the chief of the Civil Administration of supreme adviser to the Shogun. The Regency was first assumed by Oe Hiromoto, but soon afterward the position passed to Hojo Tokimasa, father of Yoritomo's wife Masako, and then to his son Yoshitoki, till at last the title of Shogun altogether ceased to exist, and was in abeyance during the Regency of Hojo, which

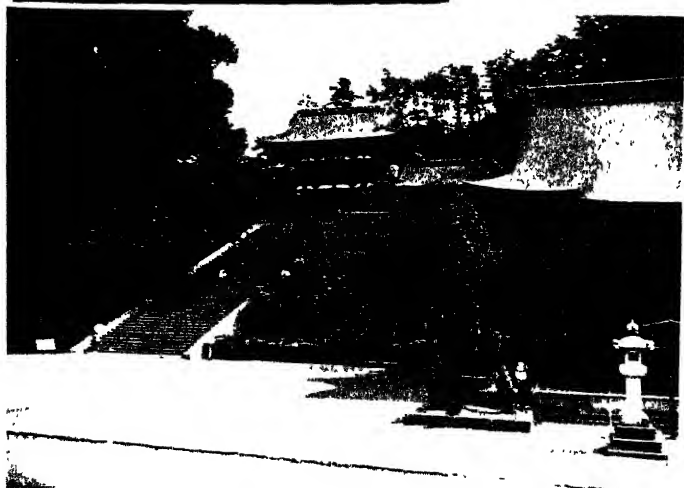
lasted for 10 generations. At the command of the Emperor Godaigo, who was firmly determined to recover the ruling power, loyalist troops attacked Kamakura and killed the last Regent Takatoki in May, 1333, thereby sounding the death-knell of the Kamakura Shogunate Government, which had lasted for 141 years. With the downfall of the Hojo Clan in 1333, when the city was burned down, Kamakura suddenly declined in importance and prosperity. Though this was partially recovered with the appointment of Motouji, son of the founder of the Ashikaga Shogunate, as satrap of East Japan with his residence at Kamakura, this renaissance was of the short duration, for Nariuji, son of Motouji, removed his seat to Koga in Shimosa in 1455. The rise of another Hojo family with Odawara as its residential seat, and later on the founding of the Tokugawa Shogunate in Yedo, completed the decline of Kamakura, till the once proud capital was reduced to a miserable fishing village. However, this historic spot was not doomed to sink into permanent obscurity, and a renaissance was to develop later on, when Tokyo was made the Imperial Capital in the restoration of 1868. In 1890 the railway linked Kamakura with the capital, and these imperishable assets—its easiness of access, its close association with the early history of the military clans' vicissitudes, and its charming scenery of land and seascapes—operated to bring to Kamakura a new era of prosperity. It has now about 21,000 inhabitants.

After a few minutes' ride in jinrikisha along a wide thoroughfare from the railway station, one reaches the second torii, and from here to the third torii there is a raised passage in the center of the road, 6 meters wide

and one half kilometer long, which is bordered by miniature banks on both sides and on which cherry trees presents the striking appearance of a long tunnel of luxuriant blossoms. Hachiman Shrine stands on the eminence known as the "Hill of Storks" and is reached by ascending 62 stone steps. This large and important shrine, dedicated to the Emperor Ojin (271-310 A.D.), popularly called the "God of War," was originally founded in 1063 by Minamoto Yoriyoshi, an ancestor of Yoritomo, as the tutelary shrine of the Minamoto family. It was removed to the present site by Yoritomo. In 1821 it was destroyed by fire and was rebuilt in 1828 by the 11th Tokugawa Shogun, Iyenari. Of interest to foreign visitors is the display of old swords, armor, antique dance masks, and many other ancient relics, in the roofed colonnade which encloses the oratory and the main edifice. At the left of the stone steps there stands a gigantic ginko tree, which is said to be over 700 years of old and which played a part in the tragedy that was enacted upon these steps in 1219. On the night of January 27th, 1219, the Shogun Sanetomo was assassinated, upon returning from a visit to the shrine, by its high-priest, his nephew, who had been lurking behind the tree and rushed out upon his victim, thus successfully avenging his father's death. The old site of the Shogunate Government building is desolate and none of it is left now. A short distance to the east of Hachiman Shrine is a quiet wooded eminence. Here, in a tranquil tree-embowered spot on the hillside, reposes the body of Yoritomo, founder of Kamakura. The tomb is a stone, pagoda-shaped monument, some 1.5 meters high, heavily coated with the rich velvet of dark green moss, and it is



Great Buddha at
Hase, Kamakura



Hachiman Shrine at Tsurugaoka, Kamakura

encircled by a stone fence. The whole scene is impressive in its extreme simplicity. The Kamakura Shrine stands about 800 meters east of the Hachiman Shrine and is dedicated to Prince Morinaga, third son of the Emperor Godaigo. The shrine was built in 1871 by order of the Emperor Meiji and is of the pure Shinto style of architecture. This shrine is of historic and tragic interest, for here the ill-starred prince was imprisoned by the Ashikaga Shogunate for seven months in a dark cave at the rear of the shrine, and eventually the Imperial prince was assassinated in 1335 at the age of 27. This young and gallant prince had been the mainstay of the revolution, which had for its object the overthrow of the Shogunate and the restoration of the Imperial ascendancy. The Kencho and Engaku Temples are the two most famous of the "Big Five" temples of Kamakura. The Kencho Temple is a magnificent monastery and is the head temple of the Kenchoji branch of the Rinzai sect of Buddhism. It was founded by the fifth Hojo Regent, Tokiyori, in 1251, and the building was completed in 1253. Being totally destroyed by fire in 1414, the present edifices date from 1646. The temple has charming precincts, which contain a huge tower-gate, a big bell, listed as a national treasure, cast in 1255, and many splendid edifices of architectural beauty, all set amid a grove of wonderful trees of striking and hoary antiquity, Chinese junipers. The Engaku Temple compound covers an area of 14 acres. Originally, it was founded in 1282 by the same Regent Tokimune, who was an ardent believer in the Zen sect of Buddhism. In 1279, Tokimune sent a group of architects to China in order to make a study of the Chinese temple structure and to become

familiar with the style of Buddhist architecture. On their return home in 1282, the buildings of the Engaku Temple were constructed. At that time the temple consisted of more than 50 edifices, of which barely half that number survive to the present day. Most of the buildings were destroyed several times by fire and the main temple dates back to 1625. Of the great interest there is the Shariden—the gem of the Engaku Temple and the oldest building in Kamakura—which has escaped all the catastrophes and is the sole fabric that has been preserved intact from the Kamakura Era. This small edifice has been placed under special government protection as a perfect model of the Chinese style of architecture of the Sung Dynasty (960-1280 A.D.). There is a famous temple bell, the largest in Kamakura, 2.4 meters in height, which was cast in August, 1301, and is one of the national treasures. The Jochi Temple is one of the “Big Five” temples. This temple was founded by Priest Futsugen (Fuyuan) of the Sung Dynasty of China. It has a famous wooden image of Jizo Bodhisattva made by Unkei, Japan’s greatest sculptor, and is included into the national treasures. The Jufuku Temple is another. The temple has in its compound the tombs of Masako, the wife of Yoritomo, and the third Shogun Sanetomo, her son, who was cruelly murdered by the son and heir of his elder brother, the second Shogun.

The Hase Kwannon Temple is located on a hillside near Daibutsu and is a very old Buddhist temple dedicated to eleven-faced Kwannon, the Goddess of Mercy, which was originally installed in the year 736. The present site was built in 1450 by Yoshimasa, the eighth Ashikaga Shogun (1435-1490). The image of the Goddess of

Mercy, 9 meters high, is gilded, and it is said that it was carved by the same sculptor and out of the same kind of wood as a similar image which is treasured at the famous Hase Temple near Nara. A belfry in the precincts contains a specially fine and well-constructed bell, one of the three large ancient bells of Kamakura, listed as a national treasure. It bears the date of construction July 15th, 1264. The spacious grounds are embowered in aged trees and command a picturesque view of the surroundings, embracing the town, Yuigahama Beach, the indented coast of Miura Peninsula and the Sagami Bay.

The Daibutsu, or "Great Image of Buddha" is a colossal bronze statue of Buddha and is the pride and glory of Kamakura. It is located in the sequestered compound of the Kotokuin Temple. Originally a large image of Buddha was sculptured in wood, the construction of which together with the building wherein it was enshrined, took five years from March, 1238, to June 16, 1243. However, ten years later, the whole fabric was damaged in a severe storm. Its successor was created of metal, and the work of constructing this triumph of Japanese art was achieved by a master artist in 1252. In September, 1369, the building which covered the Daibutsu was ruined by a tidal wave on August 15th, 1495, since which time the figure has remained in the open. The Daibutsu is the second largest of the kind in the world, and its workmanship and facial expression are far superior to those of the Daibutsu at Nara. The dimensions of the image are: height, 12.7 meters, circumference at the base, 29 meters, length of face, 2.1 meters, length of ears, 1.8 meters, width of eyes, 9.13 meters,

width of mouth 9.05 meters, weight 450 tons ; and curls on the head, 830. The silver boss on the forehead weighs 13.5 kilograms. The image is hollow, and visitors are allowed to view the interior by offering a trifling donation. The road from the Hase Kwannon Temple to Enoshima abounds in many spots of historic interest and beautiful scenery. It runs along the beautiful beach called Shichirigahama. At the termination of it there is a small town of Katase. Katase is celebrated in Japan's history as the place where, in 1275 and 1279, the envoys of the mission sent by the famous Mongol Emperor Kublai Khan, for the purpose of intimidating Japan into submission to Chinese sway, were beheaded. The Ryuko Temple is one of the chief attractions of this town. It lies in a part called Tatsunokuchi, which was the site of the execution ground, and it was here that Saint Nichiren, founder of the Nichiren sect of Buddhism, was on the point of being put to death in September, 1271. The temple was built by his disciples in 1336 in order to commemorate Nichiren's miraculous deliverance from the sword and to preserve the sanctity of this historic spot.

Enoshima, or "Picture Island," so called from its picturesque scenery, lies about 6.4 kilometers from Kamakura and is a small island consisting of younger sedimentary rocks, with numerous bold and rugged cliffs and divers-shaped inlets. It rises about 75 meters above the sea and is 2 kilometers in circumference. The island is connected with the mainland by a rickety wooden bridge, 270 meters long. The island is celebrated for the Enoshima Shrine, which consists of Benten, the Goddess of Luck, beautifully situated on the top of the island. At the far

end of the wooden bridge, there is, on the left, an Aquarium, which contains a fine collection of fish. From here a narrow road extending about one half kilometers leads to the main Enoshima temple and the Cave. The road is flanked by a continuous line of inns, restaurants and little shops selling a variety of fanciful and fascinating things made from mother-of-pearl and other seashells. The Dragon Cave, popularly known as the Benten Cave, is the principal objective point on the island and is reached by a meandering route over the rocky path. The cave, opening to the south, measures about 3 meters across at the entrance, 108 meters in length and 9 meters in height.

A wooden bridge leads from the entrance to the oratory. The cave is a result of the erosive action of sea waves, and the legend tells that it was once an abode of a dragon, hence the name of "Dragon Cave."

The holy of holies lies still farther in. Visitors enter into the pitch darkness with a lighted candle and at the far end of the passage is enshrined an image of the Goddess of Luck, one of the "Seven Gods of Good Luck."

d. Nikko, Marvel of Oriental Art

Nikko surpasses all other parts of Japan in an unparalleled combination of the beauties of Nature and Art. Its variety is infinite, ranging from mountains and verdure-clad hills to the plain with winding streams and mineral springs, the whole bound together by mountain torrents, waterfalls and lakes. The beauty of the Paradise is enhanced by marvellous temples and shrines, absolutely unique throughout the East in their prodigical

magnificence. When Iyeyasu, the founder of the Tokugawa Shogunate, chose the site of the grave of his family in this enchanting region, all the Daimyos of Japan poured in as gifts an incomparable array of the finest products of the Art of old Japan when at the zenith of her ancient civilization. This opulence of beauty was further enriched by the choicest objects of Korean Art sent by the tributary kings of that country.

One of the Daimyos, too poor to rival his fellow-chiefs in their presents, planted an avenue of young cedars for scores of miles along the road leading to the Temple of Nikko. Hundreds of thousands of them, which form now, after the lapse of more than three centuries, the world-renowned Avenue of Cryptomerias that ends at the red-lacquered Sacred Bridge forming the entrance to the main temple. The color of Japan is concentrated in Nikko. Sacred Arches called "Torii" made either of huge stone or ancient bronze, faced with five-storied pagoda brilliantly lacquered with all colors, tastefully contrasted with the verdure of pines and cedars which protect the holy precincts of the old Shogunate. Before entering the Temples themselves, to be astounded with the finest combinations of the ancient Art of the Far East, a whole day might be spent in admiring one of the many gates leading to the inner temple. It requires weeks to give an adequate description of all beauties of Nikko. Suffice it to say here that it furnishes an accumulation of all colors of the East in their inimitable perfection, rendered still more magnificent by the rare products of the rich Eastern Mines! How should one describe jewels and objects in gold and silver, which vie with the rainbow, all of which form part of that magnificent

The Yomei Gate, the Marvel of Orient Art,
at the Nikko Shrine



Gold Dolphin Castle at Nagoya

orchestration of the twin beauties of Nature and Art that swims before the intoxicated eyes of the Japanese on hearing the magic name Nikko. Indeed, "Half thy beauty was not told unto me!" is inadequate to voice the thrill of surprise and admiration evoked by the Temple of Sunlight, "Nikko." The most exquisite colors of Nature and Art can only be fully enjoyed through actual contact with our own eyes. In 1616, Iyeyasu died. The third Shogun, Iyemitsu, grandson, built the temple in its present magnificent form in commemoration of the great achievement of his grandfather. The design for the mausoleum of Iyeyasu was drafted in 1631, but the construction was started only in the autumn of 1634. The buildings of the Toshogu, the posthumous name given Iyeyasu by the Emperor, are of special design. A design peculiar to Buddhist temples is skilfully adapted to blend with the style characteristic of Shinto shrines. Owing to the topographical features of Nikko which limit the space for buildings, the scale of each building is small.

Nevertheless, the structures are of varied and diverse types. The plan, though complex, is exquisite in composition, and there is harmony throughout the whole buildings, presenting an appearance of esthetic integrity.

A conspicuous feature is the workmanship of the ornamentation. The shrine is a treasure of the exquisite artistic skill of the Tokugawa Period. Nearly all parts of the buildings are covered with beautiful lacquer of varied hues, all executed according to different methods. On the way to the shrines and temples, the first object of interest is the Sacred Bridge, which is lacquered in red, spanning the Daiya River. Ascending the long slope,

the visitor comes to the groups of temples and shrines, the Rinnoji, Daiyuin or Iyemitsu Mausoleum are the main Buddhist temples, and the magnificent Toshogu and Futaarasan Jinsha are the chief Shinto shrines. The Toshogu is approached by a broad avenue. The left side of the avenue, there is a flight of broad stone steps. Up these steps, one passes under a big torii of granite, which has a height of 8 meters. Two pillars, which support a horizontal column, 12 meters long, are as big as one meter in diameter. On the left hand side, just beyond the torii, there stands a symmetrical five-storied pagoda. It is 31 meters high and 5 meters square at its base, and is beautifully painted in many colors.

Just ahead is the Nio-mon, the first entrance gate to the shrine, which is guarded by two guardian gods, "Nio," who stand on each side of the gate.

Then there stands the celebrated Yomei-mon, popularly called the Higurashi-mon, which means "the gate where one tarries all day," admiring its beautiful coloring, its intricate decoration and embellishment.

This gate is known as the most resplendent structure constructed by old Japanese architects. It has two stories, and measures 7 meters long, 4 meters wide and 11 meters in height. The Keyaki columns which support the gate are carved with a minute, regular pattern and painted white. The center pillar on the left side has a tiger and cub carved on it, the marking on the fur being cleverly rendered by means of the grain of the wood.

The pillar next beyond has the pattern carved upside down, which was done purposely, lest the whole structure, by being too perfect, should bring misfortune on the Tokugawa family. The side niche are lined

with a pattern of graceful arabesques founded upon the peony, and painted white; those on the outside contain the images called Sadaijin and Udaijin, two ministers, armed with bows and carrying quivers full of arrows on their backs. The inner niches have a pair of watch dogs. The drawing of the ascending and descending dragons on the ceiling is by Kano Tanyu. To the right and left extends a long cloister, the outer walls of which are beautifully decorated with carvings of trees, birds and flowers. At the end of the left cloister is the Sacred Palanquin House, wherein are kept three sacred palanquines used in the ceremonial processions. In front of the Yomeimon is another smaller gate, called Karamon. This is the entrance to the oratory. Among the places of interest is the Kirifuri Fall which is about 6.4 kilometers in the reverse direction from the Sacred Bridge. Lake Chuzenji, the Kegon Fall, Mount Nantai and other places of scenic beauty are worth while to be visited.

e. From Nagoya to Ise

Nagoya is the third largest city in Japan. The city is particularly favored as the most thriving commercial and industrial metropolis in Central Japan. Located midway between Tokyo and Osaka, Nagoya is also called the "Middle Capital," or Chukyo, and here the influences of western and eastern Japan on economics, customs and manners meet and give rise to distinctive spheres, the west of the city being influenced by Osaka and the east by Tokyo. Nagoya lies advantageously in the southern part of the Nobi plain, which is an exceptionally fertile land, with the south open to the Bay of Ise. The Nagoya Castle is renowned for its golden

dolphins surmounting the donjon, the south one representing the male and the north the female. The Atsuta Shrine in the city is the second most important Shinto shrine in Japan. To the multitude the temple is sacred on account of the Grass-mowing Sword (Kusanagi-no-Tsurugi), one of the three objects composing the Imperial Regalia, which is treasured here. The Inuyama Castle is located about 24 kilometers north of Nagoya and can be reached either by electric car or automobile. The white castle of Inuyama stands on a beautifully wooded hills on the left bank of the Kiso River and is celebrated for its feminine beauty of architecture and its charming scenery and setting. The views commanded from the top of the donjon are superb and magnificent, embracing a long stretch of blue water of the Kiso, a screen of the verdant hills and mountains and the vermilioned edifices of the old Zuisenzenji Temple. The Rhine of Japan, as the lower course of the Kiso River is called, affords a most interesting trip down its swift rapids in a flat-bottomed Japanese boat through a fantastic gorge.

The Grand Shrines of Ise are not far from Nagoya by rail. From Nagoya a railway runs to Yamada, where are the Grand Shrines, the most venerated shrines in Japan. The Inner Shrine is dedicated to Amaterasu-omikami, the Sun Goddess, who is the ancestress of the Imperial Family, and the Outer Shrine is dedicated to the god of farm crops, food and sericulture.

The antique-looking edifices in Shinto style, and the aged cryptomerias and pines that impart a solemn aspect to the hallowed grounds, combine to appeal strongly to what is divine and mysterious in men. The structures of these shrines are typical of the Shinto style. The

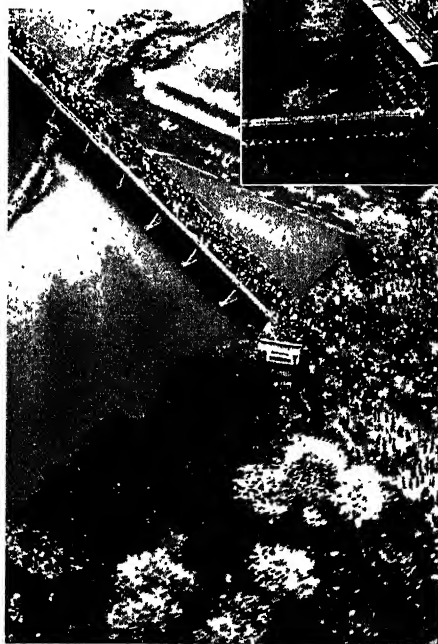
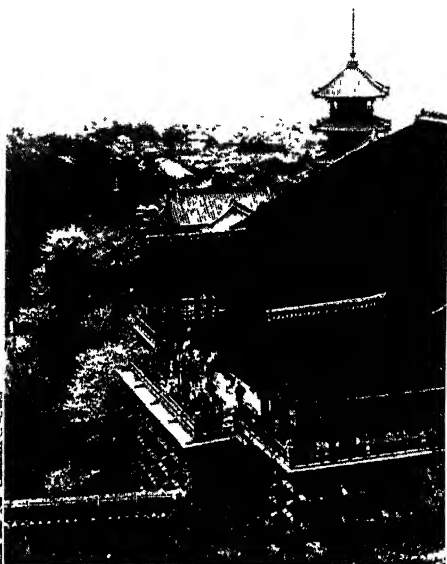
reconstruction of these Shrines takes place once every 21 years at the State expense exactly the same as the old Shrines are built in the adjoining land and the old ones are decomposed. In this way, the Shrines have been preserved for many centuries. At Yamada there are many buildings associated with these Shrines. In a suburb of Yamada stands Mount Asakuma. On its summit is a famous Buddhist temple called the Kongoshoji. From here a panoramic view of the Ise Bay can be obtained. Futami-ga-ura near the Shrines is noted because of the two famous wedded rocks. Toba at the southern extremity of Shima Peninsula is celebrated for its charming scenery. Cultured pearl business is conducted in an inlet of the peninsula.

f. Visit to Kyoto, Ancient Capital of Japan

For over a thousand years from 794 A.D. until 1868, Kyoto was the capital of Japan. Known as the "Classical City," or the "Fine Art City" of Japan, Kyoto still retains its ancient prestige, for here the Emperors of Japan are crowned, and its atmosphere still carries the impression of its old glory and splendor. It is the center of the fine art industries of the country. It stands on a plain flanked by mountain ranges on three sides, north, east and west, facing larger plains on the south and is pierced by the Kamo River on its east side; along its west outskirts flows the Katsura River. Although it is, like other cities, gradually being modernized in its external appearance, it still retains the prestige of being the most classic city in Japan, with many splendid and charming relics of feudal times, and is the Mecca of every native and foreign traveler. Kyoto is appropriately called the "City of

Beauty," for the city is most charming scenically, being girdled by perennially verdant woods and mountains, and abounds in numerous mediaeval temples, shrines, palaces, parks, tree and flower-embowered landscape gardens, which all attest the glory of Kyoto in by-gone days. Some call Kyoto the "City of Temples," there being 221 Shinto shrines and 889 Buddhist temples in the city. The city is always a fascinating mine of interest for the art-lover and is the paradise of shoppers. Kyoto has pretty geisha girls who live in quarters such as the Sento-cho, Gion, Miyagawa-cho and others. The city of Kyoto begins with the establishment of the Imperial Capital here. It was 794 A.D. that the 50th Emperor Kwammu selected this site for the seat of his court and the building of a large and ideal city was begun. The construction of the new capital was pushed on under the immediate superintendence of the Emperor and it was finally completed in 805 A.D. When the city was founded, the officials and people gathered here from Nara and all the neighboring, and it greatly prospered. But the prosperity lasted only for about 300 years and the city repeatedly suffered calamities until the 16th century. During the prosperous days of the Ashikaga Shogunate (1338-1573), Kyoto enjoyed peace for a time, but in course of the civil war of Onin, lasting 10 years from 1467 the city became totally desolated by the encounters between the rival forces of Yamana and Hosokawa. Early in the Tokugawa Period (1603-1868), Kyoto was wisely governed, order was gradually restored, the population increased yearly, the city was expanded, and the business prospered. In 1602, the famous Nijo Castle was constructed. With the Meiji Restoration, (1868) the capital as well as the

Kiyomizu Temple,
Kyoto, built on a Cliff



The Togetsu Bridge below Arashiyama in Kyoto

Imperial Court itself was transferred to Yedo in 1868, but Kyoto, though bereft of all its political importance, has remained to be the city richest in historical associations and the most interesting from the artistic point of view. Maruyama Park is the largest public park situated on the slope of Amidaga-mine at the farther end of Shijo Street. It abounds in maples, cherry trees, azaleas, and other flowering plants and is a popularly frequented retreat of the Kyoto citizens. Yasaka Shrine, standing hard by the park, is dedicated to Susano-wono-mikoto, one of the Imperial ancestors, his consort and their eight children. The splendid buildings were erected in 1654 A.D. by order of Tokugawa Shogun Iyetsuna. The Kiyomizu Temple is a nationally celebrated Buddhist temple dedicated to Kwannon and stands on the slope of Kiyomizu Hill in the southeast of the park. The original temple was founded in 805 A.D., but the present structure dates from 1633 and are under the special protection of the Government. Of peculiar architectural interest, the Main Edifice and two subsidiary halls are built against the abrupt slope, supported by a complicated system of piles and scaffolding. From the spacious balcony in front of the main hall, which seems to overhang the gorge, a sweeping view of the city and the neighboring regions is obtained. The Sanjusangen-do, or Hall of 33 Ken, so called because of the 33 spaces between the front pillars, is the oldest existing building in the city of Kyoto and is widely celebrated for its possession of 1,001 gilded images of the Goddess of Mercy, 28 wooden statues of Buddhist disciples and many other old sculptures, all attributed to Kokei, Unkei and other master sculptors in the century. The building, elongate in shape (117 meters in length

and 16 meters in width), was originally erected in 1132, but was later burnt down ; the present structure dates back to 1251 and is under the special protection of the Government. Despite its exposure to the action of the elements for 684 years, it is in a wonderful state of preservation. In olden times it was a custom for skilful archers to test their ability by shooting from the southern to the northern end of the ground (118 meters long at the rear of the temple and by seeing how many arrows could hit the target. The exercise used to begin in the evening by the torch-light and last until the next evening. The record was established by a 19-year old samurai, named Wasa Daihachi, who, in 1696, shot 13,053 arrows in one night and day, 8,133 hitting the mark and 4,920 missing it. The Toji Temple together with the Seiji Temple was built during the Heian Period. The latter went out of existence many years ago. The Toji Temple is the headquarters of the classical Shingon sect of Buddhism and is noted for its art objects, five-storied pagoda, the largest in Japan. The magnificent Buddhist temple, Higashi Honganji, is the headquarters of the Otani branch of the Shinshu Sect. The temple was destroyed by frequent fires and the present structures date only from 1895. The Main Hall measures 47 meters in front, 37 meters deep and 27 meters in height, and 96 huge keyaki pillars support the great, upsweeping tiled double roof. The interior is elaborately decorated and deserves the admiration of every visitor. The Nishi Honganji is the Elder Branch of Honganji, which, together with its offshoot, Higashi Honganji or the Younger Branch, constitutes the fountain head of Shinshu Buddhism. The temples are grand and massive, and are one of the finest of all Buddhist temples

in Kyoto. The Chion-in Monastery is the head temple of the Jodo Sect of Buddhism, and is one of the largest and most famous temples in Kyoto, occupying a commanding and beautiful sight on the green slope of Higashiyama. The original temple was founded in 1211 by a learned priest, Honen, the founder of the sect; but, having been repeatedly destroyed by fire, the existing edifices date back to 1633-1639, when they were erected by the third Tokugawa Shogun, Iyemitsu.

Sanmon, or the two-storied gateway, a huge structure, 24 meters by 11 meters, and 24 meters high, was built in 1618 by the second Shogun Hidetada, and is the largest gate in Japan. The Kinkakuji Temple, or Gold Pavilion, stands nestled in a thick forest at the foot of Mount Kinugasa in the northwestern suburb of the city. The temple was formerly a villa of the all-powerful Ashikaga Shogun Yoshimitsu, who built it in 1397 and passed the latter part of his life there in quiet retirement. His son converted the villa into a Buddhist temple in accordance with the will of his father when the latter died. Most of the original buildings have been repeatedly destroyed by fire, but the "Gold Pavilion" and the garden remain to attest the glory and the refined and artistic life of the Ashikaga Period (1394-1572). The Pavilion is notable for its graceful diminutiveness and delicacy of design and is regarded as one of the choicest examples extant of the 11th century. The Pavilion, which stands on the north shore of the islet-dotted lakelet, is a three-storied edifice circled by narrow galleries. The hall in the first and second stories measures 10 meters from north to south and 12 meters from east to west, and in each hall are enshrined images of Yoshi-

mitsu and Buddhist deities. The hall on the third floor is 6 meters square, and has a ceiling, 5 meters square, made of a single stub of camphor wood. Every portion of this hall in the uppermost story was once profusely covered by gold foil, hence the name "Gold Pavillion." Though the gilt has almost worn off, scrappy and smudgy traces of it still give evidence of its past splendor. On the roof is a bronze phoenix. The adorable garden in which the Gold Pavilion stands is artistically and tastefully laid out, its central feature being the lakelet called "Mirror Lake," which is surrounded by thick forest. It is considered to be a most valuable model of landscape gardening and in beauty and charm it rivals the Imperial gardens of Katsura and Shugakuin, both in Kyoto. The Ginkakuji, or "Silver Pavilion" lies in a calm spot in the northeastern suburbs of the city and is now a Buddhist temple. The Ashikaga Shogun Yoshimasa (1477) built for himself a palace on the slope of Higashiyama and within its precincts a so-called Ginkaku was erected as a companion edifice to the Gold Pavilion, which his predecessor Yoshimitsu had built in 1395 on the oppsite side of the city.

Here Yoshimasa lived in retirement, devoting himself to the esthetic pleasures of landscape gardening and the tea ceremony. The pavilion is a two-storied structure of archaic design, and although the construction is neither especially ornate nor highly finished, it produces an air of lightness and refinement in excellent harmony with the beautiful natural surroundings, and it is a very fine example of "garden architecture." The pavilion was first intended to be coated with silver, as the companion pavilion was coated with gold, but, owing to the death of Yoshimasa,

this was not carried out. Mount Hiei, rising to the northeast of the city, is most famous for its grand, superb mountain scenery and the Enryaku Temple, which has for over one thousand years remained, and been revered, as the headquarters of the influential Tendai Sect of Buddhism. A funicular railway carries travelers to the terminus on the top of the mountain. The mountain commands a splendid panorama of the city and the surrounding country. To the east there lies the placid Lake of Biwa, like an azure pool, screened in by the mountains; to the southwest of the city of Kyoto and the vast plain stretch peacefully to a distant skyline of mountains of varied altitude. The panorama spreads out below is really magnificent and is one of the most fascinating in the Empire. Uji is 14.4 kilometers from Kyoto and is a pretty town on the left bank of the Uji River. The place has been celebrated as the producing center of green tea. The Byodoin on the west bank of the river used to be a villa of a Court noble, but was converted into a monastery in 1183. The temple was formerly on a large scale, with more than 15 buildings in its precincts; but, having been destroyed by the ravages of fire and sword, only a few structures stand now. The main hall is the celebrated Ho-o-do, or the Phoenix Hall, which was founded in 1054. It is wonderful that this hall has withstood the march of time for about 880 years. It shows the style of architecture and decorative work in that remote period, when the Fujiwara clan held sway.

In the architectural style of the Fujiwara Period, which succeeded to that prevailing in the Tempyo and Konin Era (729-824 A.D.) and thoroughly assimilated the essential features of the latter, Japan completely threw

off the influence of China and began to develop her own characteristic memorable movement. The whole building is under the special protection of the Government.

g. Nara, the Buddhist Capital of Japan

Nara is one of the most picturesque, peaceful and thoroughly Japanese of all the cities of Japan. It stands on a beautiful plain of Yamato Province, 8 kilometers from east to west and 5 kilometers from north to south, delimited by the Kasuga mountain range on the northeast and standing close by a vast plain on the southwest. Being one of the ancient capitals for 74 years during the eighth century, Nara is of special interest for its historical associations and relics, which still tell its former grandeur. It is the cradle of Japan's arts, crafts, literature and religion, for here the so-called civilization of the Nara Epoch was born and fostered, and laid the foundation of Japan's future development in art and culture. At the height of its glory, Nara covered a considerably extensive area with magnificent palaces, temples, public buildings and innumerable residences of noble and wealthy families. Although the present extent is but a small portion of the ancient capital, and many of these old Buddhist structures have been destroyed by fire, time also having wrought ravages on ancient edifices, there still exist within the city and its vicinity a number of time-stained structures, which are of really priceless value as the remaining examples of architecture of the Nara Period (645-781 A.D.). The city itself is a most charming park with the famous old temples and other edifices set amid the picturesque nature surroundings, and nowhere else in the country has such a wealth of beauty and interest as in Nara. From time

immemorial Yamato Province, in which Nara lies, had the honor of being selected as the seat of government by several Emperors. The first Emperor Jimmu (660-585 B.C.) established his capital at Kashiwabara, some 24 kilometers southwest of Nara, and this and neighboring districts were made the capital of the Empire by the succeeding rulers. For several centuries after the Empire was founded, the Imperial Court had no fixed capital, each ruler on his accession changing the seat of government. In 710 A.D., however, in the reign of the Empress Gemmyo (708-715 A.D.), the establishment of a permanent Imperial Capital, such as China possessed, was decided upon and the choice fell on Nara for this honor. Nara was then called Nara-no-Miyako, or City of Peace. It stood on a vast tract of level land stretching to southwest of the present city and covered much more extensive area. The city, built on a similar plan to that of China's capital, was divided into two sections, "Right Capital" and "Left Capital," which were intersected by 16 wide main thoroughfares and numerous streets running straight from east to west and from north to south like a chess-board. Since the intercourse between Japan and China was opened for the first time in 607 A.D., these two neighbors began to exchange their envoys; and, during the Nara Period, each Emperor sent an envoy to China, and also many students and priests were ordered to proceed there for study. These envoys transplanted China's advanced civilization into Japan, and her art and learning made a remarkably rapid progress. Thus the growth of Buddhism in the Empire and the influence of Chinese culture did much toward the advancement of Japan's civilization. The construction of temples, sculpture

of Buddhist images, production of paintings, textiles, embroideries, lacquer-wares, glass-wares, etc. made a wonderful achievement during this period. Thus, the fine and industrial arts of Japan rapidly rose to eminence and finally reached their zenith during the 74 years of the Nara Administration—a period known in the history of fine arts of Japan as the Nara Epoch. Nara held its exalted position as the Imperial Capital until 784, when the reigning sovereign, the Emperor Kwammu, transferred the seat of government to Nagaoka, thence to Kyoto. From that time Nara rapidly declined. Its palaces and other large buildings were either removed or allowed to fall into ruins, with the exception of the temples, which fortunately were preserved in situation and now afford almost the only evidence of the greatness that once was Nara's. So complete was the above process that by the close of the Ashikaga Period (1394-1572 A.D.) the once proud capital had dwindled to the size of a small provincial town.

Nara Park popularly known as "Deer Park" is the largest and most lovely park in Japan. It is a natural woodland park with fine turf, trees, and temples and is traversed by numerous broad esplanades shaded by noble cryptomerias, pine and other trees. Interspersed among the evergreens are many cherry-trees and maples, which render the park especially attractive in the spring and autumn respectively. The park is also famous for the presence of tame deer, about 800 in number which give a friendly welcome to all visitors. They are regarded as sacred, for according to tradition, one of the four gods enshrined at Kasuga Shrine, came to Nara on the back of a deer and thus deer protected by the gods have been



Great Buddha at Nara



Nara Park with Deer

kept by the shrine for many centuries. The Deer Horn Cutting Festival is an event immensely popular with the country folk lores and is held about the middle of October. The deer within reach are dehorned lest they should harm the people. The horns are fashioned into all sorts of trifles. The Kasuga Shrine is dedicated to four mythological deities and was founded in 768 A.D. and is approached along an avenue of about 2,000 antique stone lanterns. The shrine occupies an elevated position on the eastern slope of Mount Kasuga. The buildings, painted in bright vermilion and hung with 1,000 metal lanterns, are celebrated for their simple but beautiful architecture and enchanting leafy setting. After passing a large, red-painted storied gate, one comes to the enclosure which contains four shrines surrounded by a closed gallery, 192 meters in length. These buildings are likewise painted in a vivid red. The buildings have been repeatedly renewed at intervals of 20 to 60 years, all the while preserving their original designs and decorative work, and they are under the special protection of the Government. The style in which the shrine is built is known as "Kasuga type" and is characteristic of pure Shinto architecture. Mount Wakakusa or Young Grass Hill, 337 meters high, is entirely bare of trees and is covered by grass. Its top commands an excellent view of the surrounding country. The absence of trees from this hill is due to an ancient dispute between the Todaiji and Kofukuji temples over the boundary of their respective possessions. A compromise was effected and the trees on the hill were all burned, so that the border line might not be traced, and never allowed to grow again. This is commemorated by annually burning the grass

from the hill about the middle of February. This is conducted as a religious ceremony and is known as yamayaki, or burning the mountain. Sangatsu-do, or Third Month Hall, is one of Nara's oldest temples, the main sanctuary having been founded in 733 A.D. Its peculiar style of construction is characteristic of the Nara Period. Although the temple itself is extremely plain, it contains many fine wood carvings. One of the most valued possessions is a large image of Kwannon made of cloth and lacquer and flanked to right and left by Nikko and Gakko, Buddhist divinities resident in the Sun and the Moon respectively, both made of clay. All the images displayed here are representative works of Japanese sculpture and craftsmanship. Nigatsu-do or Second Month Hall lies near the Sangatsu-do. The building originally founded in 752 A.D. dates from the Kanbun Era (1661-1672 A.D.). It is dedicated to the famous eleven-faced Kwannon, made of copper, which is popularly believed to be always warm like a living body and is accordingly known as the Human Flesh Kwannon. This Buddhist temple have a very striking situation, being built out on files from the side of a hill to which it seems to cling.

The Daibutsu-den, or the Hall of the Great Buddha, is the largest wooden building in the world. This tabernacle was originally erected in the middle of the eighth century to enshrine the colossal image of Buddha, but burnt down twice; the present building dates back to 1708. The Daibutsu itself, the largest in Japan, was cast in 748 and represents Vairochana Buddha, the God of Light, seated in contemplation on an open lotus flower.

The legs are crossed, the right hand raised, palm outward, and the left hand rests on the knee. The lotus

flower pedestal is 3 meters high and 20 meters across and the flower is composed of 56 large and small petals with Buddhistic carvings. The head and neck were cast in one piece but the body and the lotus stand are made up of separate bronze plates, soldered together and gilded all over, though most of the gilt has disappeared.

The two huge statues of Nio, guardian kings, flanking the gateway are well worthy of note. The height of the Daibutsu is 15 meters, across the shoulders 8 meters, across the breast 6 meters, length of face 4 meters, width of mouth one meter, length of ear 2 meters, length of eye one meter, length of eyebrow 1.5 meters and weight 500 tons. The Shoso-in is the famous "Treasure House" dating back to the eighth century lies near the Daibutsuden. The building, oblong in shape, is over 30 meters in length, 9 meters in width and 12 meters in height, and is raised some 2 or 3 meters above the ground on stout cylindrical pillars. Within it is divided into three compartments and contains a most valuable collection of utensils, ornaments, musical instruments, etc. which were specimens of all the articles in daily use at the Imperial Court in the reign of the Emperor Shomu (724-749 A.D.). The treasures stored here, numbering more than 3,000, comprise various weapons, metal mirrors, vestments, jewellery, musical instruments, books and writings, apparatus for games, pictures, writing implements, masks, etc., all representing the best specimens of the fine art works of the country at that period. They constitute a rare collection of very great archaeological value. This storehouse is not open to the public, but one may secure special permission to inspect these antiques, when their annual airing is held in autumn. The Kofukuji Temple is the head-

quarters of the Hosso Sect of Buddhism. It was originally founded in the seventh century. In 1717 the temple was destroyed by fire and the existing buildings are modern, having been rebuilt in the 18th century. The Kondo or Main Hall, which forms the center of a group of buildings, was last reconstructed in 1819 and is dedicated to the celebrated image of Senji Kwannon (One thousand-handed Goddess of Mercy) that has come down from the beginning of the eighth century. The Five-Storied Pagoda is gracefully shaped and well-proportioned, having been built in 730 A.D. and rebuilt in 1426, and is one of Nara's sights that produces a lasting impression. The tower measures about 10 meters square, 36 meters high, in addition to which the Kurin, or the demon-arrester, is 14 meters high and embodies some of the best architectural features of the Ashikaga Period, those features of the original having been reproduced in the existing one. Mount Kasuga is a very favorite haunt of those who love a motor car drive and hikings. This mountain is thickly wooded by a virgin forest of stately and majestic cryptomeria and mahogany pine, the latter spreading over 10 acres. Of the sights there are O-Sugi, or Giant Cryptomeria, 36 meters high and 9 meters in circumference, and the Maples of Takisaka, which display great beauty in autumn, when their leaves turn a gorgeous crimson. Mount Kasagi, 274 meters high, is beautifully wooded and is notable for this wild mountain scenery, being rich in deep dales, huge rocks of fantastic shapes, lofty and rugged cliffs, waterfalls and streams. The Horyuji Temple is a head temple of the Hosso Sect and is one of the seven largest temples that once guarded the capital of Nara. It is the oldest Buddhist temple

extant in Japan and was founded in 586 A.D. by Prince Shotoku, the first Prince Regent between 593-622 A.D., who was an ardent patron of Buddhism, and the originator of Japan's constitutional law. The temple fortunately escaped all the ravages of time, fire and other elements, and, at this far-away date, it boasts many original buildings, which house countless statues, images and other paraphernalia all darkened with age and smoke, but yet in a state of perfect preservation. More than 400 articles, kept in the monastery are listed as national treasures and 27 buildings are under the special protection of the Government. The buildings stand in two sections of the temple precincts—the West Quarter and the East Quarter. The former contains two gates, the Nandaimon and Chumon, and has the Main Hall, Lecture Hall, pagoda, etc., surrounded by a closed gallery. In the East Quarter, encircled by a closed gallery, has the Yume-dono, or Hall of Dream, Oe-dono, or Painted Hall, etc. The Chumon was built in the beginning of the seventh century, which, together with the Main Hall, the Pagoda and the Gallery, constitutes the oldest wooden structures in the whole of Japan. The relative position of one building to another, with the main edifice and the pagoda in the center, is strikingly beautiful, and one cannot but wonder at the ingenuity of the master architects for the harmonious arrangement of so many structures of diverse shapes and sizes. Kondo (Main Hall) is a huge, rectangular, double-roofed building with wide over-hanging eaves, erected on stone foundations. The general appearance of the structure is of great strength coupled with mediaeval simplicity. The interior is blackened with age and the beams are rough-hewn, the whole aspect being

in striking contrast to the highly decorated and colorful interiors of most Buddhist fanes. On a huge platform in the center, three Buddhist trinities are enthroned on their respective daises, each attended by his own attributes incarnated in various forms, and over each group of images is a palanquin, gorgeously decorated with pictures of Buddha, and adorned at the sides with glittering pendants in variegated colors, made of glass and wood. The other conspicuous features of this Main Hall are the world-famous mural paintings which decorates its inner walls. There are altogether 12 buildings, of which four painted in red, with beautiful shading of the same color—a new departure in the art of painting since the end of the preceding generation. Built in the old Nara style of architecture, the five-storied pagoda is a very ancient structure, 7 metres square and 33 meters high, colored in red and yellow and surmounted by a bronze spire. The beams are supported by carved wooden images. The chapel on the ground floor contains four grottoes, made up of stalactites and stalagmites of terracotta and stucco-work, in which there are numerous small terra-cotta figures so arranged as to represent various scenes connected with Buddha. According to the authentic records kept by this temple, these clay works were made in 771 A.D., when the art of clay modelling began to appear on the stage of early sculpture in Japan. The Hozo, or Treasure House, which stands about 1.8 meters above the ground, contains countless curious old exhibits—wonderful shrines and images, still beautiful kakemono, hanging scrolls, of celebrities who died a thousand or more years ago, old bronzes, carved wood masks, drums, swords, etc. This collection is one of the

most interesting in the country, both for the genuine merits of the relics and for their historic associations.

The Yume-dono, or Hall of Dreams, is the prototype of all the other octagonal temples in Japan. It is called because in it Prince Shotoku, the founder of this temple, used to meditate upon the truth of Buddhist faith. The building is 4 meters long each side and is dedicated to a gilded wooden image of Kwannon. The Shariden (Sarira Depository Hall) and the Oe-dono (Painted Hall) are in one building. The former is sanctified by bones of Buddha, while the latter hall contains the image of Prince Shotoku and five sliding screens, illustrating the life of the prince. The Chuguji is a nunnery within a short distance of the Yume-dono and was founded by Prince Shotoku and dedicated to the memory of his mother. This nunnery possesses the oldest cloth woven in Japan, which was originally 4 meters long but is now only one meter long. It will be seen in the glass-covered sanctuary.

h. Trips Over Hokuriku District

Trips over the Hokuriku district consisting of Niigata, Toyama, Ishikawa and Fukui prefectures, all facing the Japan Sea, are interesting, because the coast line is jagged and rock-bound, affording an entirely different view from the Pacific coasts. The first Japanese are believed to have settled here and the old-age customs and kindly ways of the people of the region are pleasing to travelers. Tsuruga in Fukui Prefecture is an international port having direct steamship connections with Vladivostok and Manchoukuo by way of North Korea. Tsuruga may be aptly called Japan's rear entrance gate. There are two routes to the Hokuriku district. One route

is from Tokyo by way of Nagano, the seat of the Zenkoji Temple, one of the largest Buddhist temples in Japan, to Naoetsu on the Shinetsu Railway Line and thence to go westward to Toyama, Ishikawa and Fukui along the Japan Sea coast.

The other route is from Shiga Prefecture, where Lake Biwa is, to Tsuruga, proceeding then to the places above-mentioned. A traveler starts from Maibara on the Tokaido Line in Shiga Prefecture and reaches Tsuruga through Yanagase Tunnel. Wild monkeys may be seen playing among the trees of the mountains about Yanagase. Since the old days Tsuruga has been noted in connection with historic associations. As the steamship passage from Japan to North Korea is from Tsuruga, so the navigation to ancient Korea was made from here. Fukui is the capital city of Fukui Prefecture and one of the largest and most important cities politically and economically, in the Hokuriku district. The city is the accumulating and distributing center in that prefecture. The city produces Habutae, special silk weaves, and Japanese paper. The Yeihei Temple near Fukui is the headquarters of the Zen sect of Buddhism and the temple precincts are noted for grand natural view.

This temple is one of the largest Buddhist structures in Japan. Kanazawa in Ishikawa Prefecture is the largest city on the Japan Sea coast, within which is Kenroku Park, considered one of the three great landscape gardens of Japan. The city used to be the seat of capital of the old feudal clan of Lord Maeda. Along the lines connecting the main trunk lines of the northern part of Japan are scores of interesting places: on the Shinetsu, south of Naoetsu, are the well-known skiing resorts, Takada and



The Osaka Castle
Newly Built on its
Former Site



Nakanoshima Park, Osaka, with Osaka City Office in
the Foreground, Seen from the Air

Mount Myoko (Akakura hot springs). Near by is Lake Nojiri, a charming and sylvan lake known as a foreign summer settlement.

i. Osaka, the Manchester of Japan

Osaka, the second greatest city of Japan, is located not very far from Kyoto, but the two stand in a remarkable contrast. Osaka City and its suburbs being intersected by a maze of rivulets and canals extending over 64 kilometers and crossed by 1,536 bridges, it is called the "Venice of Japan," and these waterways play an important role in transportation of goods. Its host of factories and activities have caused Osaka to be likened to Chicago, and it is also known as the "Manchester of Japan" on account of the vast output of cotton and woolen goods. Its industrial activities embrace nearly every line of business, and there are extensive and varied manufacturing interests. Japan's two greatest newspapers, the Osaka Asahi and Osaka Mainichi, are in the city. The Government Mint is also here. However, it was not until 1585, when Hideyoshi, a great warrior, chose this place for Japan's metropolis and built a huge castle, that the solid foundation of Osaka as an economic center of Japan was laid. The real development of Osaka as an economic and financial center has been made within the last two or three decades. Nakanoshima Park is located at the eastern end of Nakanoshima, or Middle Island, a narrow strip of reclaimed land, 3 kilometers long, sandwiched between two channels. This park is one of the beauty spots of Osaka and is a favorite retreat of Osaka people especially in summer. In the neighborhood, there stand the Central Public Hall, the Prefectural

Library, the Municipal Office, the Branch of the Bank of Japan, the Court of Appeal and other imposing buildings, and this part is regarded as the civic center of Osaka. The Osaka Castle was an imposing fortress during the feudal days, being built by Hideyoshi in 1585. Although mostly in ruins, the foundation, a portion of the massive walls, and the moats still attest its past splendor. The present main castle was rebuilt at the old site by the City of Osaka on the original designs preserved up to the present. Originally, the castle grounds covered 274 acres extending 2 kilometers from north to south, 2.5 kilometers from east to west and 11 kilometers in circumference, and it was called Kinjo, or Golden Castle, the name given on account of its splendid strategic value as an impregnable stronghold.

It is said that between 30,000 and 60,000 laborers toiled day and night for three years constructing this great castle. The citadel was encircled by two lines of outer defense work, consisting of walls on which stood towers, and each line being surrounded by moats 72 to 154 meters wide.

The castle had altogether 48 large towers and 76 small towers. The visitor enters the castle by a bridge across the moat, the immense granite stones used in the walls and the huge iron-sheathed gate doors remaining to astonish the beholder by their size. Some of these blocks of the wall beyond the third gate are 5 meters high, 12 meters long and several meters thick, and it is marvellous how these granite stones could have ever been transported, as they were, from considerable distances in olden times. The Osaka Castle is one of the utmost interest from an historic point of view, as it was here

that many tragic and stirring deeds were enacted in the 17th century. After the death of Hideyoshi in 1598, the castle suffered several vicissitudes. In 1614, Tokugawa Iyeyasu, who had been jealously watching for an opportunity to usurp the ruling power of the country, with his force of 180,000 soldiers besieged the castle, which was then under the command of Toyotomi Hideyori, the son of Hideyoshi. In January of the following year, peace conditions were concluded, and the inner and outer moats were filled in and the outer rampart demolished, thus reducing the castle to the inner citadel. Tokugawa laid siege to the castle a second time in the summer of 1615, and, on June 4th, the citadel was burned and thousands of its defenders were killed, the ill-starred Hideyori committing suicide in the donjon and about 30 retainers who had accompanied him to the last disembowelling themselves after setting fire to the building. The House of Toyotomi thus perished with the downfall of the once glorious Osaka Castle. It was afterward restored by the Tokugawa Government in 1660, but finally burnt by fire in 1868. Dotonbori is more popularly called "Theater Street" and is the most bustling center of an amusement quarter, flanked by cinema palaces, theaters, vaudeville houses, story-tellers' houses and other places of amusement. It is packed by fashionable cafes, bars, restaurants, and shops selling all sorts of knick-knack. Sennichimae, a street which runs south from Dotonbori, is also a pleasure resort with a number of theaters and shows.

A stroll through these streets is of immense interest. The night scene is the gayest to be seen in Japan. The Shitennoji Temple was founded in 587 by the

illustrious Prince Shotoku, who was instrumental in introducing Buddhism into Japan and in disseminating that religion, is the most ancient temple, being contemporaneous with the Horyuji Temple at Nara, which was also founded by the Prince. The temple was repeatedly destroyed by fire, the existing structures date back only to 1812. In the grounds there stands a five-storied pagoda, from the top of which a fine bird's-eye view of the surrounding country is obtainable. The huge bronze bell of this temple, cast in 1903, is the largest hanging bell in the world, being 4 meters high, 0.4 meters thick and weighing 156 acres and is the best equipped park in this city and contains zoos, botanical garden, art museum, citizen's museum and various sporting facilities. The gardens are laid out in Japanese and Western style, and afford great attractions in each season. Shinsai-bashi Street is the busiest shopping street lined on both sides by thousands of retail shops and department stores. It is a vast market where articles of foreign and Japanese make and of every description are obtainable. The thoroughfare presents a bustling scene of crowds of shoppers and strollers day and night.

j. Kobe, the Cosmopolitan City of Japan

Kobe is one of the principal cities of Japan, located on the east end of the world-famed Inland Sea of Seto. The port of Kobe occupies an important situation as one of the two largest trading ports of Japan. When the port was formally opened to foreign trade in 1868, it was a small fishing village, but, after the foreign settlement was established here, the town became gradually thriving. The development of Kobe was marvellous.

The convenience of location, being situated close by the great industrial city, Osaka, and the excellent harbor, which is endowed with very deep water, contributed to its prosperity. The municipal history of Kobe is rather short, as it was not until 1888 that Kobe was ranked as a city, but its activities are singularly interesting. As places of interest, there are many in the city and its suburbs. The Nunobiki waterfalls consist of "Female Fall," 13 meters high, and "Male Fall," 25 meters high, and are located in a beautifully wooded natural park, forming a favorite retreat of the citizens. The falls have their source in Mount Maya. Suwayama Park is a lovely park on a little hill, commanding a charming view over the city and harbor, and a part of the Inland Sea can be seen far beyond with Awaji Island looming in the haze in fine weather, while high mountains of Kii Province are described soaring above the clouds on the left. This park is popularly called by foreigners "Venus Hill," for here in 1874 a French astronomer, Commander J. Jaussen, made an observation of the transit of Venus. Minatogawa Park is a popular amusement quarter of Kobe people, being commonly known as Theater Street among foreign visitors. There are theaters, moving picture halls, restaurants, cafes and shops of various kinds, which always impart a gay and active aspect to the Street. The Minatogawa Shrine is a Shinto shrine dedicated to the memory of Kusunoki Masashige, who was a brave warrior for his unfailing loyalty to the Imperial Family. He is said to have met his death, in a battle in defense of the Imperial Family, at the spot where the shrine now stands, and his name is immortal in the history of Japan. The present edifices were

erected in 1872. Suma, Maiko and Akashi are beautiful seaside resorts along the Inland Sea, easily accessible from Kobe by a motor car, over a splendid road paved with asphalt. The beaches are all embowered in aged pine-trees, and the contrast of white sand against the fresh green of the pines creates a refreshing picture.

k. Places of Interest in Kyushu

Fukuoka is the largest and most prosperous city in the whole island. It was formerly a castle-town belonging to Lord Kuroda, whose family held this estate for 270 years, and it now contains all the principal government offices, schools and other institutions. The original castle of Fukuoka, completed in 1608 was built by the first Feudal Lord, Kuroda Nagamasa, after seven years' work, was an extensive structure, the site covering an area 4 kilometers in circumference. Having a hilly background on the south and the sea on the north and being surrounded by moats, this fortress was of great strategic strength. Now only an inner citadel remains.

Hakata was known in the sixth century as one of the three trade ports in Japan, the other two being Bonotsu in Satsuma Province and Anotsu in Ise Province, and even in those remote days it occupied a most important position in Japan's intercourse with China and Korea. Moreover, Hakata was of great strategic importance on account of its proximity to Dazaifu, the Office to the Governor-General of Kyushu, which handled the affairs of defense and diplomacy of the country in relation to foreign countries exclusively Korea and China. Hakata is well known for its historic associations, having been the scene of many fierce battles during the time of the Mongol Invasions

(1274-1281) when the Mongol chief of China, Kublai Khan, attempted twice to subjugate Japan by sending an army of 30,000 in 900 vessels in 1274 and of 140,000 men in 4,400 ships in 1281. The Shogunate Government, then offered a stubborn resistance, building up a stone wall more than 3 meters high along the coast for several miles. The ruins of the wall are seen on the seashore. The water front of Hakata is flanked by business firms and presents a scene of busy commercial activity.

The Hakozaki Hachiman Shrine is at a short distance from the East Park of Fukuoka and is dedicated to the Emperor Ojin and two other Imperial ancestors. It was originally founded in 75 A.D., the main edifice was built in the Tembun Era (1532-1555), and the two-storied gate was put up in the Bunroku Era (1592-1596). The peculiar feature of this structure is that not a single iron nail is used in its construction. The tablet over the gateway, with the inscription of "Subjugation of the Enemy" is by the Emperor Daigo (898-930 A.D.) who presented it to the shrine in 921 A.D. The buildings are under the special protection of the Government.

THE TOURIST INDUSTRY IN JAPAN

- a. "Handling" of Tourists
- b. Means of Transportation
- c. Automobiles and Roads
- d. Hotels and Inns

a. "Handling" of Tourists

The tourist industry in Japan is done nearly on the same line as in European countries. In the inducement of foreign tourists, the first thing to be done is the development of tourist points. Though well favored by nature and enjoying modern accommodation, a tourist point fails to attract foreign tourists unless it has adequate provision for them. Means of transit must also be improved to facilitate access to tourist points. Again, hotel accommodation at tourist points and elsewhere has to be amplified and made more efficient. The improvement of these provisions covers an extensive scope and involves various activities. And the carrying out of the improvement has an important bearing on the inducement of foreign tourists. By "handling" is meant direct service to foreign tourists. It is one of the most important points in the inducement of foreign tourists that people in general should treat them in a spirit of hospitality so that they may forget that there are strangers in a strange land. Those directly concerned with the tourist business—customs and police officials, guides, hotel men, and merchants dealing with tourists—would follow the principle of "Service First" in their dealings with foreign tourists.

No efforts should be spared in making foreign tourists travel without inconvenience.

The Board of Tourist Industry

To frame a fundamental policy for the guidance, direction and support of the triple activities of the tourist industry, the existence of a State organization is highly important if the industry is to make healthy development. In Japan this organization is represented by the Board of Tourist Industry of the Government Railways. It may strike one as unsuitable for a central organization controlling tourist activities to be affiliated with railroading but also with other branches of the Government. The Government Railways have been and are deeply interested in the inducement of foreign tourists, and as a matter of fact that come in direct contact with them. In view of these facts, a central tourist organization forms part of the Government Railways for practical convenience.

The Kokusai Kanko linkai

The Kokusai Kanko linkai, or a Committee for the Tourist Industry, is organized with persons prominent in the public eye as its members and represents that controlling and supporting organ. The Committee serves as an advisory board and is a brain trust to him regarding the promotion of tourist industry. As will be seen from the foregoing, the Board of Tourist Industry sets up fundamental principles for the working of various branches of the tourist industry and acts as director, manager, and supporter for their realization. There are organizations that act as executives for the Board of Tourist Industry, according to the nature of work.

The Kokusai Kanko Kyokai

Publicity work is assigned to the Kokusai Kanko Kyokai, or the Society for Tourist Industry, while the work of affording travel facilities is in the hands of the Japan Tourist Bureau. This society has its publicity offices in New York, Los Angeles and others for inducement of foreign visitors to Japan. Various provisions for visitors from abroad and their treatment in ways other than the affording by the Government offices concerned and also by private corporations and individuals are prepared by this society. The Board of Tourist Industry itself does the work of leading the people at large to a better understanding of the real significance of the tourist business. Thus, in the three sister organizations, the Kanko Kyokai takes charge of affording travel facilities; and the Board of Tourist Industry, the work of direction, control, and support of the tourist trade. This may aptly be called a triangle of the tourist industry. For activities abroad, the three organizations already mentioned are represented by the offices of the Japan Tourist Bureau in New York and elsewhere. From the above it is clear that the Japanese organs concerned with the tourist industry, far from overlapping or conflicting in their activities, are in smooth and close co-operation for a common purpose. With a view to the harmonious and efficient working of the three organizations, the director of the Board of Tourist Industry is at the same time a director of the Kanko Kyokai, while the managing-director of the Japan Tourist Bureau is also a director of the Kanko Kyokai, and connected with the committee for the Board of Tourist Industry in the capacity of an executive secretary.

Japan Tourist Bureau

In order to save time, trouble and expenses, visitors to Japan avail themselves of the facilities offered by the Japan Tourist Bureau, an organization established in 1912, which co-operates with other organizations already mentioned, railway and steamship companies, hotels, and other interests catering to foreign visitors. The Bureau is not conducted as a money-making enterprise, but its service is rendered free of charge. Its aim is to assist travelers and business men in every possible way. The Bureau is willing and anxious to serve the traveling public and is pleased to furnish travel information, plans, tours, arranges itineraries, secures hotel accommodations, provides letters of introduction, social and business, and obtains admission to private places of interest, museums, supplies travel literature and does many other things that may serve the convenience and comfort of travelers. It also issues tickets to every important place in the world.

Provincial Tourist Societies

Kindred societies of these tourist organizations exist in leading cities, towns and villages in this country. The Japan Hot Spring Association had its inception in 1930. Each important center of population has its own tourist association to minister to the wants of travelers. So far there have been established 100 of these associations, and it is likely that their number will increase yearly. It will thus be seen that Japan's system of tourist organizations is nearing completion, and their co-ordination, which is expected in the near future, will result in a conspicuous advance in the tourist industry of

this country. So Japan is now well prepared to welcome, and accommodate any stream of the world's tourist traffic, which may flow into this tourists' paradise in these days of international travel.

b. Means of Transportation

State Railways

Every important part of Japan is reached by the State Railway and connecting lines of private railways. The State Railway of Japan claims two matters as its pride. One is correctness of railway time and the other the kindness of railway employes to the passengers. The State Railway of Japan consists of the following, namely, the Japan Proper Railway (Main Island, Hokkaido, Kyushu and Shikoku) with a total length of 15,844.5 kilometers; Formosan Railway with a total length of 1,004 kilometers; Korean Railway with a total length of 3,142 kilometers; and Karafuto Railway with a total length of 343 kilometers. The fast longdistance main line trains are equipped with sleeping and dining cars, modeled on foreign standards; and other facilities demanded by the traveling public, and, in addition, observation cars are attached to the special cars. Express trains are attached to the special cars. Express trains are run between the large cities. English-speaking waiters serve the foreign passengers. In summer electric fans are installed in the cars and during winter heating equipment is made. The State Railway is gradually electrified. Great urban districts and some mountain districts have electrified lines. The total length of electrified lines is 527 kilometers. The State Railway also channel steamship service between

Shimonoseki (Main Island) and Fusan (Korea); Shimonoseki and Moji (Kyushu); Aomori (Main Island) and Hakodate (Hokkaido); and Wakkanai (Hokkaido) and Otomari (Karafuto).

Private Railways

Private railways and electric trolley services are well developed in Japan. This is especially the case with large cities. Places of scenic beauty and historic renown can be reached by means of these services. Between Tokyo and Yokohama, Osaka and Kobe, and Osaka and Kyoto are operated private electric trolley services of good standing. The subway services have not yet fully developed in Japan, but promise for growth in the near future. At present, Tokyo has a six-kilometer subway line and Osaka a three-kilometer line.

Excursion Boats

There are a great number of excursion boats in Japan. The Inland Sea of Seto pleasure trip is operated by five excellently-equipped excursion boats plying between Kobe and Beppu. The Osaka Shosen Kaisha maintains it. The Nippon Yusen Kaisha operates a regular passenger service between Kobe and Shanghai by way of Nagasaki. The Kobe-Dairen regular passenger service is maintained by the Osaka Shosen Kaisha. The Kobe-Formosa regular passenger service is run by the Nippon Yusen Kaisha and Osaka Shosen Kaisha. As regards the inland water services, the Tokyo Bay Steamship Company operates a service between Tokyo and Izu Islands, the Kita Nihon (North Japan) Steamship Company maintains a regular coastwise service in the northern part of Japan, and the

Taiko (Great Lake) Steamship Company operates an excursion service over Lake Biwa.

Air Services

The Japan Air Transport Company maintains regular air services over the total distance of 4,120 kilometers. Haneda near Tokyo is Japan's international air port. The company's air services are as follows :

Tokyo-Osaka	Two trips a day
Osaka-Fukuoka	Two trips a day
Fukuoka-Seoul	Two trips a day
Seoul-Shingishu	One trip a day

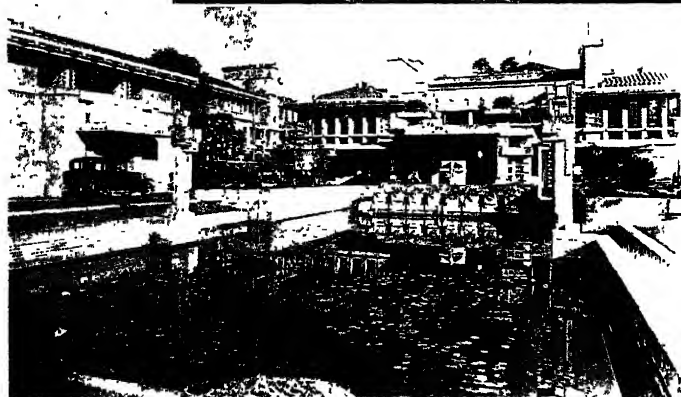
c. Automobiles and Roads

Apart from the tram cars, the jinrikisha (man power carriage), popularly called the rikisha, used to be the ordinary means of conveyance, but taxi-cabs have taken the place of rikisha, especially in large cities. After 1920 great cities saw a great number of taxi-cabs charging one yen for conveyance. A rapid increase of these cars after 1930 has resulted in a fall of fare. Ford and Chevrolet cars are mostly used for passenger conveyance. The use of these cars is spreading quickly to all cities and towns of Japan. This country used to have bad roads for transportation, but great cities have now well laid-out roads. Motor car roads connecting one city with another have been constructed since recent years and in provinces also the country has many fine driveways, by which travels can be made easily to places of fine scenery such as the base of Mount Fuji, Keihin district, Kamakura and others from Tokyo.



Main Dinning-
room in Hotel
New Osaka

Kyoto Hotel



Frontal View of the Imperial Hotel

d. Hotels and Inns

The cities and tourist points in Japan, Korea and other colonial territories are provided with foreign-style hotels. The American plan, with a flat charge for room and meals, is mostly in vogue, although some of them adopt the European plan; some hotels have both plans. At places visited by foreign travelers where there are no European-styled hotels, the best Japanese inns afford adequate accommodation, a stay in one of them is a most interesting and novel experience for foreigners and an agreeable one. As a means of seeing some of the real life of the people, the Japanese inn is a good medium. The Japan Hotel Association is an organization of the leading hotels in Japan, Korea, Manchoukuo and Formosa. It also endeavors to correct abuses or unfair treatment on the part of those catering to the needs and comfort of visitors.

In Japan Proper

Tokyo:—

Imperial Hotel
Marunouchi Hotel
Mampei Hotel
Tokyo Railway Hotel
Omori Hotel

Yokohama:—

Hotel New Grand

Kamakura:—

Kaihin Hotel

Miyanoshita:—

Fujiya Hotel

Atami:—

Atami Hotel
Mampei Hotel

Nikko:—

Kanaya Hotel
Lakeside Hotel

Karuizawa:—

Mampei Hotel
Mikasa Hotel

Matsushima:

Park Hotel

Nagoya:—

Nagoya Hotel

Gifu :—

Nagaragawa Hotel

Kyoto :—

Kyoto Hotel

Kyoto Station Hotel

Miyako Hotel

Nara :—

Nara Hotel

Osaka :—

Dobuil Hotel

Osaka Hotel

Koshien :—

Koshien Hotel

Takarazuka :—

Takarazuka Hotel

Kobe :

Oriental Hotel

Tor Hotel

Miyajima :—

Miyajima Hotel

Shimonoseki :—

San-yo Hotl

Beppu :—

Kamenoi Hotel

Nagasaki :—

Hotel du Japon

Unzen :—

Kyushu Hotel

Shinyu Hotel

Unzen Hotel

Yumei Hotel

In Taiwan**Taihoku :—** Taiwan Railway Hotel**In Chosen****Keijo :—** Chosen Hotel**Heijo :—** Heijo Railway Hotel**In Manchoukuo****Dairen :—**

Yamato Hotel

Mukuden :—

Yamato Hotel

Hoshigaura :—

Yamato Hotel

Hsinking :—

Yamato Hotel

Ryojun :—

Yamato Hotel

at all seasons of the year the famous landscape gardens and parks may be visited. Few days of the year pass without a festival, religious or otherwise, being observed somewhere in the land. Generally speaking, however, the best time for a visit to Japan is in spring or autumn. The geographical situation of the Japanese Empire gives it the attributes of the temperate, torrid and frigid zones. Owing chiefly to its wealth of mountains, rivers, and islands, countless beauty spots are found everywhere masterpieces of nature's handiwork. Throughout the length and breadth of Japan proper are mountains famed in story, rushing rivers and deep gorges, lakes like miniature oceans and lakes in settings of sylvan beauty; islands like gems rising from a blue sea; and along its seagirt shores are many delightful bathing beaches. For one reason or another all these spots are attractive to foreign residents and visitors, and in and around each of them are places of historic interest with stories which supply the delver into things Japanese with much of the underlying history of the nation. Of unceasing interest to foreign visitors is the rural life of the Japanese. On the flat lands and in the valleys, and spreading far up the hillsides, are intensively cultivated rice fields making the landscape look like a huge checkerboard. On higher ground, the stunted mulberry, its leaves used to feed the voracious silkworms, is extensively grown in many parts of the country. The workers in the fields, their odd dress, and their methods of work afford a constant diversion for travelers. No country in the world is so blessed with mineral hot-springs as Japan. Buddhist temples and Shinto shrines in Japan are numbered among the thousands. While it is true that Japan in many ways

TOURIST PLANS

- a. Tourist Routes to Japan
- b. Trip from America
- c. Trip from Australia
- d. By Way of Suez
- e. By Way of the Trans-Siberian Railway

a. Tourist Routes to Japan

As a tourist land Japan, the Island Empire, is unique—it has no competitors, and tourists and persons on various missions arrive during every month of the year, and each month and season has its attractions: in January is New Year's with all its gaiety, extending over five days, the greatest holiday in the Japanese calendar; in January and February skiing and skating are in full swing at many mountain and hot-spring resorts in the north, and shooting may be enjoyed; in February, with the blossoms—the peach and the pear in March, soon followed in April by the world-famed cherry blossoms; and in May by the azaleas, wisterias, peonies, and other blossoms. This floral display attracts visitors from all parts of the world. Pilgrimages to view the blossoms start the outdoor life and bring out the picturesque groups that delight visitors. In summer, the seaside, mountain, and hot-spring resorts are at their best, and mountain climbers find exhilaration in the ascent of Mount Fuji, and the peaks of the Japan Alps. In autumn the gorgeous foliage of the maples and other trees, the chrysanthemums in blossom, and the clear air, are constant outdoor lures and

has recast its civilization on Western lines, especially in its large cities, it has not done so to the extent of obliterating all its native charm and even in the cities the open shops stocked with their fascinating Oriental wares are the same as in ages past. In the country districts the mark of old Japan is even more in evidence. Japan still preserves, and will preserve, all that is essential to the genius of its ancient civilization, and the many visitors from other lands always find great interest in the quaint ways of its people, in the charm and courtesy of their manners, in its art and ancient architecture, and in its natural scenery, to mention only a few of the allurements and commercial men find attractive business opportunities. No matter what the object of the visit may be, whether for pleasures or profit, for health, for rest or activity, for any one of a hundred reasons, Japan will not disappoint a Robinson Crusoe of the 20th century. A casual tourist in Japan is favorably impressed by the kindness and courtesy of the Japanese people and their experiences are often printed in books and magazines. One such writer says: "Probably the very first impression that even the most casual tourist receives is that of the kindness and courtesy of the Japanese people. From the time we boarded a Japanese passenger boat from America to Japan up to the present, my wife and I have constant evidence of the genuine consideration of the Japanese, especially for foreigners. It is not a surface manner without sincerity of the kind sometimes attributed, rightly or wrongly, to a certain nation; but a true kindness, given unobtrusively and unostentatiously."

The way to Japan, the blissful land of the East, across the Pacific is very safe and convenient. Excellently-equipped passenger boats are regularly plying between Japan and foreign lands. These steamship services are the Trans-Pacific lines from the United States and Canada as well as from South America, the line from Australia and that from Europe. These are the principal routes to Japan. Within less than 30 or 40 days the ships on these lines carry passengers to the Land of the Rising Sun.

b. Trip from America

Several lines connect the United States and Canada with Japan. The shortest route is the direct service from Vancouver to Yokohama. The Canadian Pacific Steamships and Nippon Yusen Kaisha are operating on it and their ships make the trip in 9 to 14 days. A ship from the Canadian port sails along the Aleutian Islands and then goes southward along the Pacific coast of Japan, arriving in Yokohama. The trip on the line during summer is interesting, although one must take an overcoat and warm underwear, but generally, the "Sunshine Belt" course from San Francisco to Yokohama by way of Honolulu is preferred. Ships on the service are known for superiority of passenger accommodation. The route of this service lies along the "Pathway of the Sun," and the climate on the voyage is always pleasant irrespective of seasons. Honolulu, the "Paradise of the Pacific" touched by these vessels offers travelers various attractions. Deck sports, Hawaiian dances and various other amusements are offered on deck and in cabin. The trip takes 13 or 17 days. The Nippon Yusen Kaisha

and Dollar Steamship Line operate the service. These two lines run via Honolulu, enabling the passenger to stop over between steamers for a tour of the islands. The Nippon Yusen Kaisha, American Oriental Mail Line, and Osaka Shosen Kaisha operate regular services between Seattle and Yokohama by way of Victoria and Tacoma. The trip takes 13 or 14 days and the passengers enjoy a very pleasant trip. Steamship services also are maintained between Los Angeles and Yokohama and between Portland, Oregon and Yokohama, each trip requiring 17 or 18 days. These services are operated by the Nippon Yusen Kaisha, Osaka Shosen Kaisha and Dollar Steamship Line. Passenger ships on all these lines are modernly equipped. The passage aboard Japanese ships on the Trans-Pacific service is very comfortable. Foreign tourists coming to Japan are urged to take Japanese ships, because of the fact that by doing so they are able to get preparatory knowledge of the customs and manners of Japanese life. The majority of Japanese ships on the Trans-Pacific lines are built specially for the services which they are operating, taking into consideration the various climatic conditions experienced during the voyage, so that the passengers' comfort is insured under all circumstances. Another feature of the Japanese liners is that their passengers are afforded connections with other services and thus it offers many interesting routes for round the world travelers with stop-overs at various places. The best advantage for passengers aboard the Japanese ships is the fact that they can come in close touch with Japanese daily life, eating the delicious suki-yaki, tempura and other Japanese foods in a matted

rooms. When they arrive in Japan, they will not feel so perplexed at Japanese customs.

c. Trip from Australia

Travelers to Japan from Australia can select ships of the Nippon Yusen Kaisha, Osaka Shosen Kaisha, Eastern and Australian Steamship Company or others. It takes from 22 to 25 days from Sydney to Nagasaki. Tourists to Japan from Australia and New Zealand are increasing yearly. Passengers are able to see interesting religious rites of natives in South Sea islands when their ships call at intermediate ports. The ships also call at the Philippines and China, where tourists can see the customs and manners of the natives.

d. By Way of Suez

Travel by sea from Europe to Japan is by way of Suez. The Trans-Siberian Railway route also can be taken. It takes 38 days by sea from London to the first Japanese port. Travelers might feel rather weary of the long voyage, but ships call at many ports where tourists can enjoy different views and manners of different countries. The ships sail over the Mediterranean Sea, Red Sea, Indian Ocean, China Sea and Inland Sea of Seto. Many important ports such as Gibraltar, Marseilles, Naples, Port Said, Suez, Aden, Colombo, Penang, Singapore, Hongkong, Shanghai, Moji and Kobe are included in the immediate ports of call between London and Yokohama. Steamships in the Orient-European passenger services are operated by the Nippon Yusen Kaisha, Osaka Shosen Kaisha, Peninsular and Oriental Steam Navigation Company and Ellerman Line from London; Blue Funnel

Line (London service also) from Liverpool; Nippon Yusen Kaisha, Osaka Shosen Kaisha, Norddeutscher Lloyd, Hamburg-Amerika Line, Holland-East Asia and United Netherlands Navigation Company from Hamburg, Bremen, or Amsterdam, Rotterdam, Antwerp; Messageries Maritimes from Marseilles; Lloyd Triestino from Trieste and Venice; Swedish East Asiatic Company from principal ports of Norway and Sweden. Passengers for the Far East especially Japan are advised to take Japanese ships for the same reason given for travel from America to Japan. Japanese passenger boats are well equipped for the convenience and comfort of passengers during the long voyage. Exceptionally spacious promenade decks of Japanese boats are one of their assets. During the voyage through the tropics most of the time is spent on these decks. All of the public rooms are tastefully decorated. Passengers have the advantage of sightseeing at all intermediate ports of call. For instance, Japanese steamers stay long enough to let passengers visit Kandy, which is called the "Garden of Tropics" because of its luxuriant growth of vegetation and the supreme beauty of its scenery. Then at Suez, a special arrangement is made for a trip to Cairo, with its Pyramids and Sphinx. At Naples, there is usually time enough to visit the ruined city of Pompeii. Except the monsoon season between July and October over the Indian Ocean, the whole trip is really a very pleasant and interesting one for tourists.

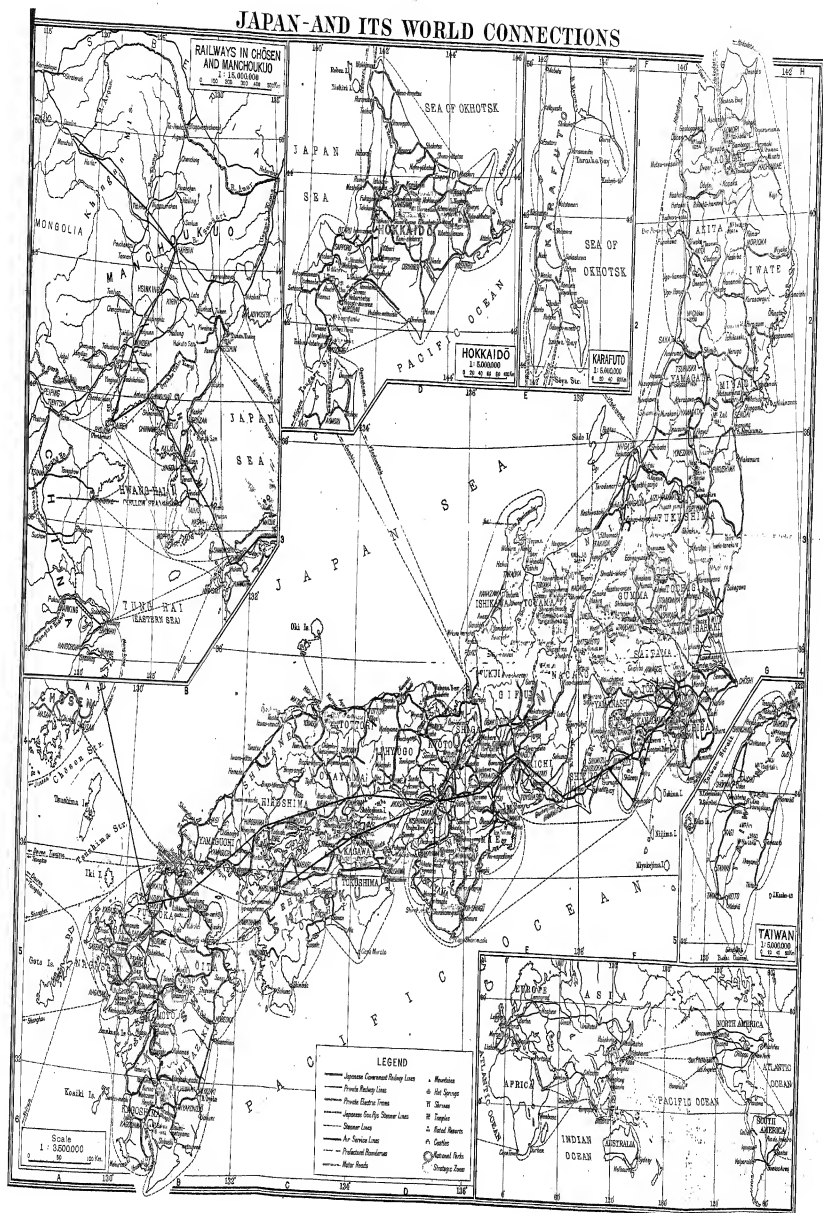
e. By Way of the Trans-Siberian Railway

Travel from Moscow to the Far East by the Trans-Siberian Railway under management of the Soviet Government is the shortest route between Europe and Japan.

From Siberia there are three routes to Japan: (1) from Vladivostok to Tsuruga, 44 hours, on the Japan Sea; (2) by way of Hsinking, the capital of Manchoukuo, Mukden, Fusan (Korea) and Shimonoseki; (3) via Hsinking, Dairen and Shimonoseki. From London to Tokyo the trip takes 15 days. The Soviet treatment of railway passengers is not so disagreeable as is often reported by newspapers, but, on the contrary, the train accommodation is quite comfortable. However, unlike the overland railway trips in America, it is very difficult for passengers to obtain fresh food on the train throughout the trip. Passengers must not forget that the railway trip over Siberia under the Soviet regime is not so comfortable as it used to be under Czarist management. The scenery along Lake Baikal is varied and will refresh travelers after a long and monotonous trip over the vast plain of Siberia. In taking the route by way of Harbin, Hsinking and Korea, travelers can see the new State of Manchoukuo. The tourist industry of Japan has become an important item in the her international trade balance. Although not yet anywhere near as large as that of some European countries, the Japanese industry gives promise of continuing the rapid development seen during the past few years and of becoming ultimately a far greater financial asset. The number of tourists who came to Japan in 1932 totaled 20,076, in 1933 there were 26,460, in 1934 a total of 35,198 and for the first eight months of 1935 the figure was 29,244, increasing 5,000 over the first eight months of the previous year. The 1935 figure is estimated at about 40,000. In 1932 tourists spent an estimated total of ¥35,969,000, the amount increasing to ¥46,301,000 in 1933. In 1934 the amount

rose to ¥60,803,000. The expenditure of tourists for 1935 is expected to total ¥100,000,000. Incidentally, the estimated expenditure of foreigners resident in Japan, including members of the diplomatic corps, business representatives and missionaries, is about ¥100,000,000 for 1935. The tourists who came to Japan in previous years were generally of the richer class. Although this class has been coming to Japan in increasing numbers too, the most important increase is among the middle class, including school teachers and students. The tendency seems to be also that teachers and students come here for comparatively longer stays. This shows that the interest of such tourists is turning from mere sightseeing to some special study of Japan, or a closer observation of Japanese life and activities. The educational interest is seen in the increasing number of tourists who ask to be shown schools, the classical drama, industries and some of the cultural pursuits of the Japanese, such as the tea ceremony and flower arrangement.

JAPAN AND ITS WORLD CONNECTIONS



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JAPAN IN ADVANCE

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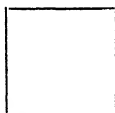
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